

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ

(Surah AlNahl 44)



Lessons in Hadith

www.najeebqasmi.com

Dr. Mohammad Najeeb Qasmi Sambhali

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(سورة النحل 44)

Lessons in Hadith

Written by:
Dr. Mohammad Najeeb Qasmi Sambhali

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Contents

Preface	i
<i>Mohammad Najeeb Qasmi Sambhali.....</i>	<i>i</i>
<i>Riyadh, Saudi Arabia.....</i>	<i>i</i>
Acknowledgement.....	iii
<i>Maulana Mufti Abul Qasim Nomani.....</i>	<i>iii</i>
<i>Mohtamim, Darul Uloom Deoband</i>	<i>iii</i>
Acknowledgement.....	iv
<i>Maulana Mohammad Zakaria Sambhali.....</i>	<i>iv</i>
<i>Shaikhul Hadith - Nadwatul Ulama, Lucknow</i>	<i>iv</i>
Acknowledgement.....	v
<i>Dr. Shafiq Ahmad Khan Nadwi</i>	<i>v</i>
<i>Ex Head, Department of Arabic, Jamia Millia Islamia, New Delhi</i>	<i>v</i>
Reflections.....	viii
<i>Adnan Mahmood Usmani.....</i>	<i>viii</i>
<i>Consulting Editor, Riyadh, Saudi Arabia</i>	<i>viii</i>
Introductory Chapters	1
Definition of Hadith	2
The authenticity of Hadith	2
Authenticity of Hadith from the Qur'an.....	4
Authenticity of Hadith from the Sayings of the Messenger (ﷺ).....	10
Authenticity of Hadith by the consensus of Ummah.....	11
The Holy Qur'an does not cover all the rulings in detail.....	12
<i>Summary.....</i>	<i>15</i>
The Position of Hadith in the Islamic Shari'ah.....	16
Types of Hadith	17
Qudsi Hadith.....	23
The purpose of Hadith	24
Compilation of Hadith	24
Ahadith reached Ummah only through the authentic sources - without them the Holy Qur'an cannot be understood	26
Concise and Comprehensive Sayings of the Prophet (ﷺ) - unprecedented eloquence of the Arab World	32
Reward of deeds depends upon the intentions	40
<i>Does one need verbal intention to perform good deeds?.....</i>	<i>45</i>
<i>Showing off and boasting about one's deeds destroys them</i>	<i>46</i>

Taqwa is the greatest factor that leads a man to Paradise.....	48
<i>The importance of Taqwa</i>	49
<i>The benefits of Taqwa.....</i>	51
<i>The relationship between the Taqwa and the fundamental pillars of Islam.....</i>	51
<i>How to attain Taqwa?</i>	52
Trust in Almighty Allah (Tawakkul) is Prophets' (AS) motto of life.....	54
<i>Is making efforts for one's sustenance contrary to Tawakkul?.....</i>	57
<i>A supplication for attaining Tawakkul in Almighty Allah</i>	61
Allah gets highly pleased with repentance of His Slaves	62
<i>Conditions for repentance.....</i>	63
<i>Deadline for making repentance.....</i>	65
<i>True repentance erases even the most heinous sins.....</i>	65
The will and ability to observe patience is the best possible gift (from Almighty Allah)	69
<i>Various kinds of patience</i>	70
We should always speak truth in our business dealings, and in our social and domestic life	77
<i>The best possible reward for speaking truth.....</i>	81
Abstaining from extremism in relation to obedience towards Almighty Allah	84
Only by following teachings of Islam can a person stay away from a major sin like adultery	92
<i>Adultery is a major sin.....</i>	94
<i>Reasons behind adultery and other shameful acts</i>	95
<i>Punishment for the person who commits adultery</i>	99
O man! Refrain from oppression, otherwise, Allah's punishment is painful	102
<i>What is oppression?.....</i>	102
<i>Types of oppression.....</i>	104
<i>What we and an oppressed person should do?</i>	108
Human Rights in the Light of Qur'an and Hadith.....	109
<i>Rights of General Public</i>	110
<i>Rights of Parents</i>	111
<i>Children's Rights.....</i>	111
<i>Rights of Husband and Wife.....</i>	113
<i>Rights of Neighbours.....</i>	113
<i>Rights of Relatives.....</i>	114

Etiquettes and Rulings Relating to Eating, Drinking, Sleeping and Dressing	116
<i>Etiquettes of Sleeping</i>	116
<i>Etiquettes of Eating and Drinking</i>	118
<i>Etiquettes of Dress</i>	120
We should deal with others politely, exhibit good behaviour and be first to greet	124
<i>Observe Humbleness and Modesty</i>	124
<i>Be Kind to Others</i>	125
<i>Avoid arrogance and enviousness and do not despise others</i>	125
<i>Exhibit Good Behaviour While Dealing with others</i>	126
<i>Be First to Greet</i>	127
<i>Some Etiquettes of Greeting</i>	128
A Merciful Divine Law	131
<i>A Bad Deed Incurs an Equal Burden of Sin Whereas Reward of a Good Deed is Multiplied up to 700 Times</i>	131
<i>Types of human actions</i>	132
<i>The reason behind multiplication of reward on performing good deeds</i>	133
<i>The purpose of our life</i>	134
<i>Some Quranic verses affirming multiplication of reward on performing good deeds</i>	135
<i>Some good deeds promising multiple rewards</i>	136
To pray to Allah on the basis of one's good deeds	139
<i>Three persons, when closed in a cave, pray to Allah on the basis of their good deeds</i>	139
<i>Wasilah</i>	140
<i>Wasilah is of three kinds</i>	141
<i>Service to the parents</i>	143
<i>Safeguarding the private parts</i>	144
<i>Maintaining transparency in social dealing</i>	144

Preface

Mohammad Najeeb Qasmi Sambhali

Riyadh, Saudi Arabia

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى النَّبِيِّ الْكَرِيمِ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.

Companions, Successors, Successors of Successors, Scholars of Hadith, Tafsir, Fiqh and Historians, all of them from early periods of Islam till today, have accepted that Hadith of the Prophet is the second significant source of Islamic Law after the Qur'an. It serves as absolute evidence in Islamic Shari'ah, as Allah the Exalted has many times described it in the Glorious Qur'an. The Glorious Qur'an does not even a single time say that we should only follow the Qur'an. Rather Allah the Exalted several times has insisted upon obedience to the Messenger along with the obedience to Allah. In other words, obedience to Allah is not possible without the obedience to the Messenger. In short, we are obliged to implement both the Qur'an and Hadith in our lives. As a matter of fact, the Glorious Qur'an cannot properly be understood without the help from Hadith. The Prophet (ﷺ) was assigned by Allah with the responsibility of interpreting the Qur'an to people by his words and deeds. We believe that the Prophet (ﷺ) has discharged his responsibility in the best manner.

Orientalists have criticized the method of compilation and preservation of Hadith. Their criticism is the result of their biased attitude toward Islam. We cannot differentiate between Allah and His Messenger when it comes to faith; similarly, we are not permitted to differentiate between the Qur'an and Haidth by accepting one and rejecting another. Denial of any of the Qur'an or Hadith will be deemed as denial of other.

Making use of the new technology an online programme with the name of "Lessons from the Qur'an and Hadith" was started every Friday with the intention to spread teachings of the

Qur'an and Hadith. The programme was divided into two sessions: 20 minutes long lesson session followed by 10 minutes long questions and answers session. Videos of those sessions were prepared, uploaded to YouTube and shared on social web sites. By the grace of Allah thousands of people across many countries got benefited from these lessons. The programme still continues. I have made well known book *Riyadh Al Salihin* of Allama Nawawi a base for Hadith lessons. Topics most relevant to our society are selected and discussed in the Hadith lessons.

To extend benefit to the larger groups, Hadith and the Qur'an lessons are being published in three languages (Urdu, Hindi and English) with the help of Allah and then support of a well-wisher and will be distributed free of cost among Muslims especially among Muslim students of schools. All the lessons are also uploaded on my web site (www.najeebqasmi.com) and mobile app (**Deen-e-Islam**). These three books have been edited by the linguists. Simple language has been used in Hindi translations. So that common people can understand them easily. English books will be presented in international standard. So that a wider range of readers can get benefit from it all over the globe.

I pray Allah to accept my services and services of all those who supported me in publishing these six books and grant great reward on Judgment Day. I am grateful to Mufti Abul Qasim Nomani, Maulana Zakaria Sambhali and Professor Dr. Shafiq Ahmad Khan Nadwi for their acknowledgments of these books. I pray for well known educationist and businessman Dr. Nadim Tarin, for my well-wisher Dr. Shafa'atullah Khan and Mr. Adnan Mahmood Usmani for their support in accomplishment of publishing project of six books in three languages.

Mohammad Najeeb Qasmi Sambhali

Riyadh, 13 Jumadal Awwal 1439 (30 January 2018)

Acknowledgement

Maulana Mufti Abul Qasim Nomani

Mohtamim, Darul Uloom Deoband

Maulana Mohammad Najeeb Qasmi Sambhali belongs to Sambhal a famous city in Western U.P. It has been the home town of many reputed scholars, authors, reformers and revolutionists.

Maulana Najeeb is an alumnus of Darul Uloom Deoband and is an academic figure. He is currently residing in Riyadh city, the capital of Saudi Arabia. He has deep concern in his heart for the well-being of Muslim Ummah. His articles covering various aspects of reformations are consistently getting published in various newspapers and magazines of Saudi Arabia, India and other countries.

He made an exemplary use of social media for preaching Islamic teachings. A mobile app “**Deen-e-Islam**” consisting of various Islamic topics in Urdu, Hindi and English languages is his valuable creation which has already got tremendous popularity among people. He also created another app with the name of “**Hajj-e-Mabroor**” that provide complete guidance for the pilgrims in Urdu, Hindi and English languages.

In addition to this, Maulana Najeeb has initiated an online programme with the name of “**Lessons in The Qur'an and Hadith**”. People across many countries are being benefited from it. The programme is further carried to a wider range of people with the help of social media.

I am pleased to know that first collection of these lessons is being published in large quantity in Urdu, Hindi and English languages. I went through both the Qur'an and Hadith lessons and I found them very useful for common people. Language and method used for these lessons are very simple. I pray Allah that He gives him resources and intention to continue this programme and extend it furthermore so that the Muslim Ummah at large can get benefit from it. Ameen

Abul Qasim Nomani

25/04/1439 (13 January 2018)

Acknowledgement

Maulana Mohammad Zakaria Sambhali **Shaikhul Hadith - Nadwatul Ulama, Lucknow**

Maulana Mohammad Najeeb Qasmi Sambhali belongs to an educated and religious family. His grandfather Maulana Muhammad Ismail Sambhali was one of esteemed scholars of his age who was not only involved in teaching of Hadith in Madarsas, but also participated in various other activities and made valuable contributions to the cause of Islam. His maternal grandfather Maulana Mufti Musharraf Husain Sambhali was one of the pupils of Maulana Anwar Shah Kashmiri. He taught Sihah Al Sittah (six famous Hadith Books) in several Madarsas for a very long period. Maulana Najeeb also is an alumnus of Darul Uloom Deoband. He is a knowledgeable and sensible scholar. He has been writing on academic and religious topics for a long time. His articles are circulated to every corner of the world through social media.

By the grace of Allah, the Exalted, he has compiled his lessons of Hadith covering basic religious reforming topics. Before the explanation part, he has shed light on few points which are very significant and essential to the readers.

Maulana Najeeb has great knowledge and his language is simple and coherent. I am sure that these lessons will be tremendously useful. I pray Allah to make this collection beneficial for the readers and a source of his success in the Hereafter.

Mohammad Zakaria Sambhali

7/04/1439 (25 January 2018)

Acknowledgement

Dr. Shafiq Ahmad Khan Nadwi

Ex Head, Department of Arabic, Jamia Millia Islamia, New Delhi

“Lessons in Hadith” is Dr. Mohammad Najeeb Qasmi’s another book. In addition to an exceedingly beneficial and comprehensive introduction that deals with the subject of Prophet Muhammad’s (PBUH) Hadith, the book carries 15 chapters. After undertaking a thorough and meticulous discussion on golden words sourced and painstakingly selected from Prophet Muhammad’s (PBUH) collections of Hadith and on Prophet Muhammad’s (PBUH) famous saying, “Verily actions depend on the intentions”, the author has put together intellectually stimulating and in-depth reflections that will benefit everyone. These write ups are on fear of Almighty Allah, trust in Almighty Allah, truth, moderate and balanced approach in everyday life, refraining from unlawful sexual relations, duty towards the mankind, duty towards parents, duty towards children, duty of husband and wife towards each other, etiquette related to eating and drinking, instructions related to clothing, kind-heartedness towards others, virtues of greeting first, Mercy of the Most Gracious, and answering of supplication made through good deeds as intermediaries.

In Urdu language, the word “Hadith” is used only in the context of Hadith of Prophet Muhammad (PBUH). However, in Arabic language the word Hadith also means conversation/talk or modern. When it comes to Hadith as a terminology, it refers to a statement traced back to Prophet Muhammad (PBUH) (either narrated or reported), *Taqreer*, and daily habits of Prophet Muhammad (PBUH) reported by Prophet Muhammad (PBUH). *Taqreer* implies that action that took place in front of

Prophet Muhammad (PBUH), he saw, observed silence and did not ask people to refrain from doing that.

As a matter of fact, Hadith is the explanation and elaboration and intellectual reasoning vis-a-vis the commandments enshrined in the Noble Qur'an. For instance, there is clear instruction in the Noble Qur'an with respect to offering of Prayer, fasting in the month of Ramadan, giving Zakat, and annual pilgrimage, however, it is only after carefully studying the life of Prophet Muhammad (PBUH) that we will properly understand how to carry out these obligations. Prophet Muhammad (PBUH) said, "Offer Prayer the way I do". In relation to annual pilgrimage etc. too there are similar Hadith that are narrated. The Noble Qur'an too attested this in the following words, "One who obeyed the Prophet (PBUH) obeyed Almighty Allah" (Surah An-Nisa'). On another occasion Almighty Allah says, "The Messenger of Allah (PBUH) does not say anything on his own. Whatever he says is none but the revealed word" (Surah An-Najm). Prophet Muhammad (PBUH) has said, "May Allah keep the person happy and prosperous, one who hears from me a Hadith, protects it well (remembers it with utmost care) and then passed it on to others".

Now the situation is that the field of Hadith is an organised and well-established one. With respect to critical analysis of Hadith (*Jarah o t'adeel*), informed analysis and understanding of the narration chain so as to determine degree of authenticity (*Ma'arfatul Asnaad*), rigorous scrutiny and inspection of the names of the narrators (*Asma' ur-rijaal*), and on investigation and analysis, numerous knowledge resources fully boosted by modern technology are available in libraries across the world and can also be found easily on internet.

This book "Lessons in Hadith" is based on Dr. Mohammad Najeem Qasmi's specialisation. Other than this he has also put

together another book titled “Lessons in The Qur’an”. The author is known to me for the past 22 years, since the year 1995 when he had taken admission in BA Arabic Honours, Jamia Millia Islamia. Alongside pursuing his undergraduate studies, he obtained his Diploma in Modern Arabic and Advanced Diploma in Arabic English Translation. After that he obtained his MA in Arabic from University of Delhi. For his doctoral research, he returned to Jamia Millia Islamia and worked under my supervision on the topic, “Literary, Rhetorical and Aesthetic Aspects of Hadith of Prophet Muhammad (PBUH)”, and accomplished his research in the best possible way. Now, by the Grace of Almighty Allah, he has been living in Saudi Arabia for many years and is directly benefiting himself from the knowledge of religion and intellectual resources available in the country. Through this he is fully cultivating his inclination towards his specialisation and keeps writing regularly in Arabic, Urdu and English. It is hoped that alongside carrying out other responsibilities, his writing will continue and that it will play a vital role in mental wakefulness and religious upbringing of everyone and, as a result, will serve as an incessant charity for him and the wealth of success in both the worlds.

Dr. Shafiq Ahmad Khan Nadwi

8/04/1349 (26 January 2018)

Reflections

Adnan Mahmood Usmani

Consulting Editor, Riyadh, Saudi Arabia

In the name of Allah, the Most Beneficent, Most Merciful
Praise be to Allah, Peace and blessings of Allah be upon His
Messenger, Muhammad, and all his family and companions.

We are living in an age of tremendous cataclysm and uncertainty. People everywhere are groping anxiously for something that can save humanity, which has lost its way and is on the brink of unprecedented disaster. It is also true to say that we live in an era of the ultimate material civilisation and progress, but in terms of values and morals, mankind appears to be declining day by day. Islam claims to provide answers and solutions, ones which are compatible with reason, logic, and the realities of the human life, In Islam, there are no obscure or mysterious things that we have only to believe without being allowed to ask about them. It is the Qur'an, Hadith and sunnah which provide answers in convincing, conclusive and incomparable style.

Dr Najeeb Qasmi wrote many articles on contemporary issues and tried to guide humanity to the right path. But all his articles were limited to Urdu language and it was required to translate his work into English to convey the teachings of Islam to a wider audience. The task of translating and editing into English at individual articles level and then compiling them into volumes was an arduous one but with the blessing of Almighty Allah, I was able to accomplish this task within the specific time and I am thankful to my family for all their cooperation. Without their kind support it would not have been possible to complete it in time.

May Allah accept our efforts to spread the message of Islam and guide us all to the right path.

Adnan Mahmood Usmani

16 March, 2018

Introductory Chapters

- **Definition of Hadith**
- **The authenticity of Hadith from the Holy Qur'an, from the sayings of the messenger, and from the consensus of ummah**
- **The Holy Qur'an does not cover all the rulings in detail**
- **Types of Hadith**
- **The aims of Hadith**
- **Compilation of Hadith**
- **Ahadith reached ummah through authentic sources**
- **Concise and comprehensive sayings of the Prophet (ﷺ) - unprecedented eloquence of the Arab world**

Definition of Hadith

The sayings or actions of the Prophet, his character or his approval of any action done by his companions are called Hadith.

There are two significant parts of a Hadith:

Sanad: A chain of narrators through whom the words, actions, speech, or traits of the Prophet Muhammad (ﷺ) reached us.

Matan: The text which quotes the words, actions, acknowledgments and attributes of the Prophet Muhammad (ﷺ).

Example:

X narrated from Y. Y narrated from Umar bin Khattab (رضي الله عنه) that the Prophet Muhammad (ﷺ) said: (This is called Sanad).

“Actions are judged by intensions” (These are the actual words of the Prophet Muhammad (ﷺ) and is called Hadith).

The authenticity of Hadith

Authenticity of Hadith means bringing an evidence to prove the authenticity of Hadith, which means that as with the Qur'an the beliefs, rules and virtues of actions can also be legitimised by Hadith, but this is only next to the Qur'an. One should not differentiate between believing in Allah and believing His Messenger. In the same way, there is no difference between Allah's Word and the Prophet's word, while considering one to be very

important and following it and not following other! Because if one of these is rejected, the other's rejection is definite. The Lord's dignity would never accept that a claim is made of accepting His word and not His Messenger's words. Almighty Allah has made it clear in His Qur'an:

فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ

(Surah Al-Annam: Verse33)

O Messenger, these people do not deny you, but it is the verses of Allah that *zalimun* (wrongdoers) deny. Similar to the belief in the Qur'an and following it in action is important for completion of the faith, the Messenger's words are also essential. Because Allah has given such status to the Messenger that any statement he made regarding halal is made halal by Allah and anything he made haram is made haram by Allah. Also, in the Qur'an Allah has stated clearly that His Messenger is the first interpreter of the Qur'an, following him is very important for every human until the judgement day, and following him is adhering to his sayings and action and these can only be found in Hadith.

Authenticity of Hadith from the Qur'an

Almighty Allah has, numerous times in his book; declared the Messenger's Ahadith to be conclusive evidence. Some of the verses are given here:

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

(Surah An-Nahl: Verse 44) And we have also sent down to you (O Muhammad) the *dhikr* (reminder and advice i.e. The Qur'an) that you may explain clearly to men what is sent down to them, and that they may give thought.

وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ

(Surah An-Nahl: Verse 64) And We have not sent down the Book (the Qur'an) to you (O Muhammad) except that you may explain to them those things in which they differ, and (as) a guidance and a mercy for a folk who disbelieve.

Almighty Allah has made it clear in these two Verses that His Messenger is the first interpreter of the Qur'an, and the responsibility has been given to the Prophet to explain the rules and issues to the Ummah. Other than these two verses, mentioned above, Almighty Allah has ordered, in many Verses, to obey the Messenger along with His obedience, at one place He mentioned **أَطِيعُوا اللَّهَ** and at other **أَطِيعُوا اللَّهَ وَرَسُولَهُ** and somewhere **أَطِيعُوا اللَّهَ وَالرَّسُولَ**. In all these Verses, Almighty Allah wants from his servants that they follow his command and obey his Messenger's order. By this, Almighty Allah has made it clear at different places that along with the submission to Allah, obedience to the Messenger is also important, and submission to Allah is not possible without obedience to

Messenger. Almighty Allah has ordered us to follow the Prophet, and the sources, through which his obedience has reached us, which means the knowledge of Hadith and if we doubt this, then we would be rejecting several Verses of the Qur'an, or by showing with our action that the obedience of the Messenger is not possible which Almighty Allah has ordained on us. In the same way, Allah states

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا
(Surah An-Nisa: Verse 80).

In this verse, Almighty Allah declares that obeying His Messenger is obedience to Him and says: He who obeys the Messenger (Muhammad) has indeed obeyed Allah.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ
(Surah Aal-Imran: Verse 31).

Here, Allah جل جلاله has declared showing deference to the Prophet (ﷺ) as the standard of devotion, establishing that love towards Allah جل جلاله is contingent upon the obedience of the Prophet (ﷺ). Accordingly, Allah Almighty says: "Say (O Muhammad to mankind): "If you really love Allah, then follow me, Allah will love you and forgive your sins."

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا، وَذَلِكَ
الْفَوْزُ الْعَظِيمُ. مَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ
عَذَابٌ مُهِينٌ

(Surah An-Nisa: Verse 13,14).

And whosoever obeys Allah and His Messenger (Muhammad) will be admitted to gardens under which rivers flow (in paradise), to abide therein, and that will be a great success. And whosoever disobeys Allah and His

Messenger (Muhammad) and transgresses His (set) limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment. In short, the destination of those who do not obey Almighty Allah and His Messenger is hell fire.

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ، وَمَنْ يَتَوَلَّ يُعَذِّبْهُ
عَذَابًا أَلِيمًا

(Surah Al-Fath: Verse 17).

And whosoever obeys Allah and His Messenger (Muhammad), He will admit him to Gardens beneath which rivers flow (Paradise), and whosoever turns back, He will punish him with a painful torment. In these narrations, the judgement has been passed that those who obey Allah and His Messenger will be in paradise forever and those who do not are destined for eternal damnation.

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ
وَالشُّهَدَاءِ وَالصَّالِحِينَ، وَحَسُنَ أُولَئِكَ رَفِيقًا

(Surah An-Nisa: Verse 69).

And who obeys Allah and the Messenger (Muhammad), then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the *Siddiqun* (those followers of the Prophets who were first and foremost to believe in them), the martyrs and the righteous. And how excellent these companions are! In this verse, Almighty Allah announces that those who obey Him and His Messenger will end in the company of Prophets, *Siddiqun*, martyrs and the righteous.

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ، وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا
(Surah Al-Ahzab: Verse 36).

It is not right for a believer, man or woman, when Allah and His Messenger, have decreed a matter that they should have any option in their decision. And whosoever disobeys Allah and His Messenger, he has indeed strayed into an obvious error.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا
(Surah An-Nisa: Verse 65).

But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept them with full submission. In this Almighty Allah has declared that the resistance against the Messenger's decisions as a symptom of losing faith and obeying him as an indication of having faith.

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ
(Surah Aal-Imran: Verse 164).

Indeed, Allah conferred a great favour on the believers when He sent among them a Messenger (Muhammad) from among themselves, reciting to them His Verses (the Qur'an), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'an) and *Al-Hikmah* (the wisdom and the sunnah of the Prophet i.e. his legal ways, statements and acts of worship), while before that they had been in manifest error. In this verse, it is evidently understood that the Messenger's job is not

only to bring the Book but also teach its wisdom and rulings. That is, his mission is to purify people, cleansing of people cannot be done by giving a Book, but for this, guidance is required to be shown with actions and sayings. Almighty Allah has said that Messenger teaches *Hikmah* and the Book to the people. The Book refers to the Qur'an and the *Hikmah* is the sunnah i.e. his legal ways, statements and acts of worship.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ
(Surah Al-Anfal: Verse 24)

O you who believe! Answer Allah (by obeying Him) and (His) Messenger when he calls you to that which will give you life.

يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ
(Surah Al-A'raf: Verse 157)

He commands them for *Al-Maruf*, i.e. all that Islam has ordained and forbids them from *Al-Munkar*, i.e. all that Islam forbids; he allows them as lawful *At-Tayyibat* i.e. all good and lawful as regards things, deeds, beliefs, persons and foods and prohibits them as *Al-Khabaith* i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods. Almighty Allah has described the Messenger as one who declares things Halal and Haram. To sum up, anything declared as lawful by his statement, it is Halal, and anything forbidden is Haram.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ
كَثِيرًا

(Surah Al-Ahzab: Verse 21)

Indeed, in the Messenger of Allah (Muhammad) you have a good example to follow for him who hopes for (the

Meeting with) Allah and the Last Day and remembers Allah much. It means, that the life of the Messenger which is preserved with us in the form of Hadith, is the best example of leading one's life for all of humanity to come till the Day of Judgement.

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ، وَسَاءَتْ مَصِيرًا

(Surah An-Nisa: Verse 115)

In this verse, Almighty Allah passes a judgement against people who oppose the Messenger's Ahadith and say: And whoever contradicts and opposes the Messenger (Muhammad) after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell – what an evil destination.

To summarize, Almighty Allah has made it clear at numerous places that along with the submission to Allah, obedience to the Prophet is also important, and submission to Allah is not possible without obedience to the Prophet. Almighty Allah has ordered us to follow the Prophet and the sources, through which his obedience has reached us, which means the knowledge of Hadith and if we doubt this, then we would be rejecting several Verses of the Qur'an, or by showing with our action that it is not possible to be obedient to the Messenger, which Almighty Allah has ordained on us.

Authenticity of Hadith from the Sayings of the Messenger (ﷺ)

The leader of all the Messengers and the last Messenger, Muhammad (ﷺ) has said that obeying him along with the Qur'an is very essential. In almost every book of Hadith, the Messenger's sayings are presented with *Tawathur*. Of these, three are presented here:

The Prophet said: "Whoever obeys me, obeys Allah and whoever disobeys me disobeyed Allah" (Bukhari & Muslim).

The Prophet said: "Whenever I forbid you from something, avoid it and when I ask you to do a thing then do it according to the best of your capacity" (Bukhari & Muslim).

The Prophet said: "All the people from my Ummah will go to paradise except those who refused. When he was asked that who would refuse to go to paradise, he replied that whoever obeyed me will enter paradise and whoever disobeyed me then it is as if he refused (entering paradise)" (Bukhari and Muslim).

Authenticity of Hadith by the consensus of Ummah

During the lifetime and after the death of the Prophet, the Ummah has formed a consensus on the authenticity of Hadith of the Prophet, as the companions used to look, firstly, for solutions in the Qur'an then they would look for it in the Hadith. For this reason, many scholars have classified the revelation into two types, like the starting Verses of the **Surah An-Najm**:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ، إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

- 1) **Wahi-e-Matloo**: The revelation which is for recitation, i.e. the Qur'an of which each word, even each letter is Allah's own word.
- 2) **Wahi-e-Gair Matloo**: The revelation which is not for recitation i.e. the Hadith of the Prophet, whose expressions are from the prophets, but the meanings are from Allah.

Some people have misinterpreted a few verses such as "وَتَفْصِيلًا لِّكُلِّ شَيْءٍ", (Surah An-Nahl: Verse 89) and "وَتَفْصِيلًا لِّكُلِّ شَيْءٍ" (Surah Al-Annam: Verse 154) and have come to the view that the solution for all the issues is in the Qur'an and to understand the Qur'an, the Hadith is not necessary. Whereas, in the Islamic Shari'ah, the Hadith is conclusive evidence along with the Qur'an, which has been clearly explained by Almighty Allah at several places in the Holy Qur'an, which means that the sayings and actions of the Prophet (ﷺ) are also a source of the laws of Shari'ah.

The Holy Qur'an does not cover all the rulings in detail

In the Qur'an, not all laws are comprehensively stated, and the Prophet, by his sayings and actions, clarified these briefly mentioned laws. Allah sends his messengers so that he can clearly explain the laws to his Ummah by his sayings and actions, like Allah had at several places ordered to offer Prayer and prostration, but the description and the number of times to offer Prayer in a day is not mentioned and how standing and prostration is done and when it is done and what to recite during this? How many units of Prayer to be offered?

Similarly, *zakat* is ordained in the Qur'an, but the details of whether to give *Zakat* daily, yearly, once in five years or whether once in the lifetime? And how to calculate this *Zakat*? On which goods is *Zakat* applicable and what are its regulations?

If one doubts the authority of the hadith in establishing Islamic injunctions, then several verses of the Qur'an regarding offering Salah, prostration and *zakat* will become meaningless (may Allah forbid!).

The Qur'an, in the same way, ([Surah Al-Maida: Verse 38](#)), orders to dismember the hands of a thief, whether man or woman. Now the question is raised whether to remove one hand or both? And if only one hand is removed then whether to remove the left or the right? And if it is to be removed, then from where? From the shoulder, elbow or palm? Or from the middle of these? And how much should be the value of goods, to

determine whether to dismember or not? This issue can be clearly found only in the Hadith. From this, we conclude that the Qur'an cannot be understood without the Hadith.

In the same way, the Qur'an in (Surah Al-Jumu'ah) states that when the call is given for the *Juma* Prayer, then leave buying and selling and run towards the remembrance of Allah. Now the question arises which is the day of *Juma*? When to give the call for Prayer? And what should be the words of this call? When to offer the *Juma*? How to offer it? What are the conditions for buying and selling? The issues relating to *Juma* can only be found in the Hadith.

Some people look at Hadith with scepticism for two reasons, firstly the classification of Hadith and secondly there is disagreement among the scholars on the reliability of the narrators in the chain, but they should know that the Qur'an was revealed to the Prophet as a guidance for mankind until the day of Judgement. Almighty Allah has promised to protect it and in this very Qur'an, Almighty Allah says in several places (Surah An-Nahl: Verse 44, 64) The way Allah has protected the Verses of the Qur'an, similarly, the interpretation and meanings given by the Prophet are also protected until the Day of Judgement – God willing. The way the verse of the Qur'an is protected, it is required that the interpretation and meanings are also preserved, if not, the objective of the revelation is defeated.

There is no doubt that within the corpus of the hadith, some narrations were wrongly attributed to the Messenger (ﷺ). However, as a result of the relentless

efforts of the scholars of Hadith scholars of the hadith, almost all such sayings have been identified, which were just a minor fraction of the corpus to begin with. Where there is indeed a difference of opinion among the scholars regarding the chain of narrators, this does not mean that the authority of the hadith itself can be doubted. The real reason for this difference of opinion among the scholars of the hadith is to separate the *Maudhu Ahadith*, so as to make the ruling on Islamic shariah only according to the hadiths in which there is no doubt. Wherever there is some room for doubt, then that hadith is limited to explaining the virtues of actions only, and cannot be used to form the basis of any legal rulings. We can understand this by considering the example of when there is a difference of opinion among doctors on how to treat a patient. We do not discredit the entirety of medicinal science, just because two doctors disagree on their diagnosis. Similarly, if there is a difference of opinion among two engineers on the design of a building, we do not resort to asking the labourers to come up with a design.

In this modern age, there are diverse ways in which a course of study is taught. In every country, the way of living is different. There are differences of opinion in every field of life. Because of these differences, we do not reject life itself. So why, because of differences among scholars in the classification of hadiths and the reliability of chain of narrators, do we reject hadith itself? In fact, sometimes these differences have been a blessing for the ummah, so that with the evolution of times, an opinion of a scholar is taken to decide on an issue which is more aligned to new circumstances. Moreover, because of these differences there is always scope for further research.

Summary

Companions, *Tabayeen*, *Tabe-tabayeen*, scholars of Tafseer, Hadith, Fiqh and history (i.e. from the advent of Islam till today all the schools of thought) have agreed that after the Qur'an the other source of Islamic Shari'ah is Hadith, and the Hadith is also conclusive evidence along with the Qur'an, which has been revealed in several places by Almighty Allah. It is not even once said in the Qur'an, only to follow it. This is to say; one must lead life according to the Qur'an's teachings and the Messenger's sayings i.e. Hadith. The truth is, without the Hadith of the Messenger, the Qur'an cannot be understood because, Almighty Allah has given the responsibility of clearly stating the rulings and teachings of the Qur'an to the Ummah, to the Messenger, and our belief is that the Messenger has fulfilled this obligation in the best manner. But nowadays, orientalists, turning a blind eye towards the way in which the Bible and Torah are transcribed and preserved, have raised questions on how the Hadith is compiled and conserved. These questions are raised not relying on the truth and the reality is that it is only the animosity towards Islam.

The Position of Hadith in the Islamic Shari'ah

The saying or action of the Prophet, his character or his approval of any action done by his companions is called as Hadith. From the beginning of Islam, Companions, *Tabayeen*, *Tabe-tabayeen*, Scholars of Hadith, *Fiqh* and *Tafseer* and historians, all schools of thought have agreed upon the Hadith being a basic and important source for the Islamic Shari'ah after the Qur'an and the Hadith is along with the Qur'an considered conclusive evidence and authentic. As Almighty Allah has stated in several places like (Surah An-Nahl: verse 44) He has ordered the believers to submit to him and to obey the Messenger, and obeying the Messenger is nothing but following his Hadith. That is, along with the ordainments of the Qur'an, following the Messenger's sayings and actions i.e. the Hadith is important. The truth is that the Qur'an cannot be understood without the Hadith of the Messenger as the Messenger has been given the responsibility of clearly explaining the laws of the Qur'an for the Ummah. The reason for sending the Messenger is for guiding people by his actions and sayings.

In the case of belief, one should not differentiate between believing in Allah and believing in His Messenger. In the same way, there is no difference between Allah's Word and the Prophet's word, while considering one to be very important and following it and not following the other. Because if one of these is rejected and the other's rejection is evident.

Types of Hadith

narrators through which the hadith of the Prophet (ﷺ) has reached the ummah, the hadith can be categorized into several types, which are briefly described below:

Mutawatir: A Hadith which has been reported by such large number of narrators in every period that it is not conceivable that they have agreed upon a falsehood.

Mashur: A Hadith which has been reported by a large group of narrators.

Ahaad: A Hadith which has been reported by a single narrator in a certain period.

Marfu: A Hadith which has been attributed to the Prophet Muhammad (ﷺ).

Mawquf: A Hadith which has been attributed to a companion of the Prophet Muhammad (ﷺ).

Maqtu: A Hadith which has been attributed to a successor of any companion of Prophet Muhammad (ﷺ).

Sahih Lizatuh: That *Marfu Hadith* in whose chain of narrators, each narrator has reached a high status in terms of knowledge and fear of Allah, and every narrator has heard the hadith directly from his teacher. Moreover, there is no disagreement with another reliable narrator in the words of the hadith and there is no other deficiency. The scholars have a consensus that such a hadith carries full authority to be evidence for creed and injunctions.

Sahih Lighairuh: That *Marfu hadith*, in whose chain of narrators, each narrator has reached a high status in terms of fear of Allah, and every narrator has heard the hadith directly from his teacher. Moreover, there is no

disagreement with another reliable narrator. However, one of the narrators is not of the highest scholarly level. Yet, there is another narration of the same hadith in which all narrators are of the highest level in knowledge. Then this hadith will be known *Sahih Lighairuh*. The scholars have consensus that such a hadith also carries full authority to be evidence for matters of creed and religious injunctions.

Hasan Lizatuh: Hasan Lizatuh: That Mar'fuh hadith whose chain of narrators have reached a high status in terms of fear of Allah, and every narrator has heard the hadith directly from his teacher; moreover, there is no disagreement with another reliable narrator in the words of the hadith, but one of the narrators has not reached a high status in matters of knowledge. There is a consensus among most of the scholars that in matters of creed and religious injunctions can be established by these hadiths, but its status is next to Sahih.

Hasan Lighairuh: If any one condition is missing from the conditions of Hasan Lizatuh, but the hadith is also narrated by another chain of narrators in which that condition is not missing, then this type of hadith is categorized as *Hasan Lighairuh*. There is a difference of opinion amongst scholars about the validity of such a hadith as evidence in matters of creed or religious injunctions.

Dha'eef: That hadith in which any one condition of a Hasan hadith is missing. Most scholars hold of the view that a Dha'eef hadith cannot be used as conclusive evidence in matters of creed and religious injunctions. However, such a hadith may be accepted to expound upon the virtues of righteous deeds, whose validity has

otherwise been established by the Qur'an or authentic hadiths.

Status of Dha'eef: To make *Dha'eef* Hadith an evidence in matters of rules and virtues, scholars have three views:

- 1) *Dha'eef* Hadith can be taken as evidence in matters of virtues and rules.
- 2) *Dha'eef* Hadith cannot be taken as evidence in matters of virtues and rules.
- 3) Beliefs and rules cannot be proved but it can be taken as evidence in matters of virtues of deeds that are proven by the Qur'an and *Sahih* Hadith. Most scholars of Hadith and Fiqh have this opinion. Imam Nawawi has written that there is a consensus of the scholars of the Ummah in this matter.

Note: The convention is not to use *Sahih* as an antonym for a wrong or a lie. Whereas *Sahih* means that it is a Hadith which has no deficiency in its chain and all the narrators have reached a higher status in matters of righteousness and knowledge. And Hasan is a Hadith which is next in status to *Sahih*. *Dha'eef* is a Hadith in whose chain there is a deficiency in any one narrator which has been stated above. From this we have come to know that *Dha'eef* is also a type of *Sahih*, the deficiency in *Dha'eef* is minor. There are *Mau'dhu* Ahadith compiled, but these are very few. Also, the scholars of ahadith with their efforts have identified these *Mau'dhu* Ahadith.

Dha'eef is also a type of Sahih

From the period of the Messenger to this day, the opposite of *Sahih* is *Mau'dhu*. It means that any sayings that have been wrongly attributed to the Messenger, the scholars of ahadith with their efforts have identified these, as *Mau'dhu* Ahadith. And these are very few in numbers whereas *Dha'eef* Hadith is also a type of *Sahih*. But most

of the scholars accept it only in matters of virtues of actions. For example, if a narrator is not well known i.e. it is not known who he is, or he has lied once, or someone missing in the chain (which means that between two narrators there is a missing link, for instance, Zaid said that Umar narrated it but Zaid never lived amongst Umar which implies that there is a source missing between these two) because of doubts and misgivings, scholars on a precautionary note, do not consider this narrator's Hadith in matters of beliefs and rules, and only accept it in matters of virtues where beliefs and rules are already proven in the Qur'an and Hadith. That is why, most of the books on Hadith contain a large number of *Dha'eef* Hadith except Bukhari and Muslim, and the Ummah has accepted these books for a long period. According to the research done by the scholars, even Bukhari's notes and Muslim's proofs contain a few *Dha'eef* Hadith. Imam Bukhari has also written several books on Hadith which contain *Dha'eef* Ahadith except Bukhari. There have been a large number of books written before and after Bukhari and Muslim and every *Muhaddith* has included *Dha'eef* Ahadith in their books. In the same manner, some *Muhaddithin* have restricted themselves to compile Sahih like Sahih Ibne Khuzaima, Sahih Ibne Habbab etc but they also include *Dha'eef* Ahadith in their books which is a testament that all the scholars from the times of the Messenger to this day have accepted the *Dha'eef* Hadith. The most popular Tafseer of the Qur'an ([Tafseer Ibne Kathir](#)) contains a good number of *Dha'eef* Ahadith, even after this, the Ummah has accepted it for nearly seven centuries and it is the most read Tafseer and it is also a source for the Tafseers that were written after it.

If *Dha'eef* Hadith is not reliable then the question arises that why did the scholars include these in their books?

And why would they travel long distance to acquire these? Also, it is to be noted that if *Dha'eef* is not reliable then a large portion of the Seerah of the Messenger and history of Islam is to be buried. Because the Seerah and history are based on narrations which have a deficiency in their chain. Most of the scholars had a rule in matters of the virtue of actions, the *Dha'eef* is considered reliable, and these scholars have included *Dha'eef* among the types of *Sahih*. Imam Nawawi (the author of Riyadh-us-Saliheen), who wrote the most popular commentary on Muslim, says that the scholars have stated following *Dha'eef* Hadith in matters of virtues and to support good and to discourage evil, is permissible. (Al-Azkar p7,8). This very rule is written by several scholars, among them are Sheikh Mulla Ali Qari (Madhu'aath Kabeera: p5, Sharha Al-Aqariyya: vol1 p9, Fatha Babul Inaya:vol1 p49) Sheikh Hakim Abu Abdullah Nishapuri (Mustadrak Hakim vol1,p490) Sheikh ibne Hajar al Haisami (Fathul mubeen, p9) Sheikh Abu Muhammad Ibne Qudaama (Al-Mughni vol1,p1044) Sheikh Allam Shaukani (Nailul Avtaar vol3 P68) Sheikh Hafiz ibne Hajar Hanbali (Sharhallal Tirmizi, vol1, p72,74) Sheikh Allama Ibne Taymiya Hnabali (Fattawa vol1,p39) Sheikh Nawab Siddiq Hasan Khan (Daleeluth Taalib Alal Mataalib p889).

Nowadays, some people who are less than one percent of the Muslim population, have presented their opinions in such manner that what they are saying is *Sahih* Hadith and the rest of the ummah's actions are based on the *Dha'eef* Hadith. In their view, whatever they say is the criteria for a Hadith to be *Sahih* or *Dha'eef*. In fact, after the transcribing of the books on Hadith, there has been a detailed discussion on the narrators which is called as *Asma-ur-Rijaal*. There is much more difference of opinion among scholars of Hadith to call a narrator dha'eef or

reliable than the scholars of Fiqh in matters of legal rulings. It means that a Hadith which is termed as *Dha'eef* by one scholar can be *Sahih* among others. For this reason, if any Hadith is presented then a layman should not comment whether it is *Sahih* or *Dha'eef* because it could be very possible that if it is *Sahih* and it could make one dismiss the Messengers sayings. If a scholar opines that a Hadith is not taken into consideration for doing a certain action then he should not follow it, but if any school of thought considers it be reliable enough to be acted upon and it does not go against any rulings of the Qur'an and Hadith then one should respect the point of view other schools of thought. For example, it is proven that the Prophet used to supplicate with these words:

اللَّهُمَّ بَارِكْ لَنَا فِي رَجَبٍ وَشَعْبَانَ وَبَلِّغْنَا رَمَضَانَ

at the beginning of the month of Rajab, this Hadith is present in books like *Musnad Ahmed, Bazaar, Tibrani and Baihaqi*, which are accepted by the whole Ummah. So, the Scholars who object on the chain of this Hadith should not recite this supplication but if a group of scholars considers it to be reliable to act on it, then how intelligent is it to issue a Fatwa calling them Innovators. In the same way, a large group of scholars have opined that the Hadith relating to the 15th of Shaban being reliable and the Ummah from the beginning have acted on it, offering Nafl Prayers, reciting Qur'an and remembering and supplicating to Allah individually during the night of 15th of Shaban. From this point of view, praying in the night of 15th of Shaban is not an innovation but is according to the teaching of Islam. In short, *Dha'eef* Hadith is also a type of *Sahih* Hadith and the Ummah has always accepted these in matters of virtues of actions.

Qudsi Hadith

A Hadith in which the Prophet Muhammad (ﷺ) quotes Allah's words. In Qudsi Hadith, messages of Allah are conveyed in Allah's own words. In contrast, in regular Hadith, the Messenger of Allah conveys the messages of Allah in his words.

Number of Qudsi Hadith: Scholars have different opinions about the total number of Hadith Qudsi. Allama ibn e Hajar says that the total number of Qudsi Hadith is a little more than one hundred.

Difference between the Qur'an and Qudsi Hadith:

Although a Qudsi hadith is also the words of Allah, yet there are clear differences between the Qur'an and Qudsi hadith. A few of them are mentioned below:

- 1) The Qur'an is a miracle. No one can coin a single verse similar to that of the Qur'an.
- 2) Unlike Qudsi Hadith, the Qur'an is of high level of literature in terms of conciseness and eloquence.
- 3) The Qur'an has reached to us with rapid succession. Allah the Exalted has promised to preserve every word of it.
- 4) The Qur'an cannot be touched without wudu. Impure person cannot even recite it unlike Qudsi Hadith.
- 5) Recitation of the Qur'an is a kind of worship and is compulsory part of Prayer, unlike Qudsi Hadith.

Example of Qudsi Hadith: Abu Huraira (RZA) narrates that the Prophet (ﷺ) said: "Allah the Almighty said, 'I am as My servant thinks (expects) I am. I am with him when he mentions Me. If he mentions Me to himself, I mention him to Myself; and if he mentions Me in an assembly, I mention him in an assembly greater than it.'" (Bukhari and Muslim)

The purpose of Hadith

- 1) To substantiate the beliefs, rules and issues given in the Qur'an.
- 2) To explain in a more comprehensive way, the beliefs, rules and issues mentioned briefly in the Qur'an.
- 3) To clarify things which is not fully understandable in the Qur'an.
- 4) To make things specific which are general in the Qur'an.
- 5) To state other beliefs, rules and issues, not contained in the Qur'an, as Almighty Allah says in the Qur'an (Surah Al-Hashr:Verse7).

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

“And whatever the Messenger gives you, take it, and whatever he forbids you from, abstain (from it)”.

Compilation of Hadith

During the time of the Prophet, it was not permissible for the general population to transcribe the Hadith as there was a possibility of a mix-up but a group of companions individually, with the Messengers permission had written booklets of Hadith. During the period of the righteous caliphs, the transcribing of Hadith continued individually. During the caliphate (99-101H) of Umar bin Abdul Aziz (61-101H) special efforts were made to collect the ahadith and because of this, a large treasure of Hadith was collected which was the main source for the books written later.

The period between the second and third century witnessed huge efforts made in compiling and

transcribing Hadith, for this very reason all the popular books Bukhari, Muslim, Tirmizi, Abu Dawood, Ibne Majah, Nisai (Sihah-e-Sitta) etc, were written during this period whereas Muwatta Imam Malik was compiled around 160 Hijri. Before the writing of these books, Imam Abu Hanifa (Sheikh Nouman bin Sabith) died in the year 150H, and from Imam Muhammad sayings it is known that his book on Hadith, Kitabul Aasaar, was written before these books.

It should be noted that the practice of writing on a large scale started only after the second century, which means that just like Hadith, all the books written on Tafseer, Seerah and history have been systematically written after the second century. Before this century, other subjects and poetry were not present in a written form as very few people were literate. Up to the second century, all the fields of knowledge, even large volumes of poetry were transmitted orally. If a question was raised that the books of Hadith have come into being only after the second century then this very same objection can be raised for Tafseer, books on Seerah, Islamic history, volumes of poets and all the fields of knowledge. Because all of these were compiled into written form only after second century. Until the second century, even though some books had been written, yet most of the knowledge was taught orally.

Ahadith reached Ummah only through the authentic sources - without them the Holy Qur'an cannot be understood

The objections raised by some atheists/infidels that the holy ahadith were compiled in the written during the second century of Hijrah, so how can their authenticity be trusted? To some extent, having been affected by their writings and lectures or due to lack of knowledge and ignorance, some of our Muslim brothers also raise these types of questions. There are many articles written on this topic. Consider the following facts:

- 1) There are historical witnesses that some companions (May Allah be pleased with them) of the Prophet (ﷺ) with the permission of Prophet (ﷺ) had also written the holy ahadith when he was alive. Even after his death, some companions had continued the task of writing the holy ahadith. A group of Tabein had shown special interest in writing of ahadith.
- 2) After the revelation of the Qur'an's verses, the Prophet (ﷺ) caused to write them by the writers of Revelation. The number of revelation writers at maximum works out to be fifty. Thus, in the life of Prophet (ﷺ), the Holy Qur'an was truly guarded by way of memorizing, as during that time, there were very few people who knew how to write. In the time of caliphate of Abu Bakar, the Qur'an's verses that were written in different places were collected in one place. Although, the Holy Qur'an used to be actually protected and saved by memorizing, as this was the unique important source for preservation. In the era of Caliph Usman, when Islam spread from Arabs to non-Arabs, then many versions of the Qur'an were

prepared and sent to the governors, instructing them to duplicate versions of the Qur'an in their exact conformity. However, the first preservation of the Qur'an was done through memorization. After the revelation, the Holy Prophet (ﷺ) routinely recited it, as it is mentioned in the Holy Qur'an. Today, also millions of Hafizes scattered in the whole world are playing a prominent role in guarding and preserving the Holy Qur'an.

- 3) In the first century of Hijra, knowledge and science were not in the written form, even poetry of any language of the first century of Hijra was not written down. Any authentic history book in any language at any place of the world was not written in the first century of Hijra. Sciences like geology and biology etc. were also not available in written form in the first century of Hijra. This situation is same as the one that a person says that before fifty years from today, the books were not written by using a computer, whereas this source was not available at all in the world that time, so how the books could have been written by using a computer. Thus, in the first century of Hijra, the writing was not available as the main tool of learning, teaching and preservation, but listening, making to hear and memorizing was the main source. Therefore, no regular book on Biography of the Prophet (ﷺ) has been publicly brought out in the first Hijra century. Even though, there were some companions who wrote some events/aspects of the Prophet's biography. In the first Hijra century, the Prophet's biography used to be narrated verbally, for the whole human beings who will be coming till the doomsday, as it was the main source at that time.

- 4) At the end of the first century of the Hijri calendar, during the reign (99H-101H) of Caliph Umar Bin Abdulaziz (May Allah be merciful to him), a large collection of hadiths was compiled officially, under the patronage of the state and with the help of several scholars of hadith. This was the time when a considerable number of scholars who were directly educated and brought up by the companions were alive. In the second century, when reading and writing become commonplace, several books of hadith were compiled, based on the collection prepared during the time of Caliph Umar Bin Abdulaziz. The scholars of hadith took great pains and travelled far and wide to authenticate and verify the hadiths they compiled in their books, with full honesty and fear of Allah.
- 5) There are hundreds of verses in the Holy Qur'an, through them, Allah, the Exalted, has ordered to obey the Messenger (ﷺ). The instructions for the obedience of the Prophet (ﷺ) is also found in the ahadith. If the collection of ahadith is exposed to any objection, then this will lead us to the denial of hundreds of those Quranic verses that have ordered us to obey the Messenger (ﷺ).
- 6) There are some fabricated/distorted ahadith that were included in the collection of ahadith, but in comparison to the whole collection of ahadith, they are even less than one percent. Furthermore, at that time, the *Muhaddithin* had devoted their lives and separated the fabricated/distorted ahadith from the authentic ones. Owing to some fabricated/distorted ahadith, consideration of such a big collection of ahadith as doubtful, is not only an unjust decision but a brutal and unfair judgement.

- 7) In the Holy Qur'an, only fundamental concepts are described. There is no detail of commands/orders. If the collection of ahadith is not trusted, then how it will be possible to follow the Qur'an? In the Holy Qur'an, the commands for the performance of Prayer, Fasting, Hajj and other basic pillars of Islam are found, but the ways of performance, rules and issues are available in ahadith only. Allah Almighty Himself stated in the Holy Qur'an that I have revealed the Qur'an to the last Prophet (ﷺ) so that he would describe rules and issues to the people clearly. If we will doubt and suspect the collection of ahadith, then which source will be there through which we know that what Allah wants to say from revelation? It is an undeniable fact that the Qur'an cannot be understood without ahadith. For example, it is stated in the Qur'an that the thief's hand would be cut off, but a question arises here that upon what value of stealing the wealth, the command for hand cutting will be issued, thereafter, which hand is to be cut off and from where? There is no explanation for this in the Holy Qur'an, so obviously, its details are found in the holy ahadith. Likewise, it is said in the Qur'an (Surah Al-Jumu'ah) O you who have believed, when (the adhan) is called for the Prayer on the day of Jumu'ah (Friday), then proceed to the remembrance of Allah and leave all trade (activities). A question may be raised that what is Friday? When will this call be done? What are the call's words? How Jumu'ah Prayer will be performed and what is the correct way? What are conditions and terms of sale and purchase and trading? We can find their entire details in ahadith only.
- 8) The sources and the means through which the Qur'an has reached us are mainly the same as the sources

through which the hadith also reached us. However, it is true that the Qur'an was transmitted from the beginning with contiguity (though it was mainly preserved through memorization), while not all of the hadith have the same level of contiguity in their transmission. Thus, there is no doubt that the status of Qur'an is higher than the hadith. Yet, we should recognize that the general methods of transmission and the sources are the same.

- 9) If we try to compare the methodologies adopted in other religions of the world for preservation of their books with those employed in the preservation of the Qur'an and the hadith, then there is indeed no comparison. The method of preserving the chain of narration is found only in Islam, in the sense that whenever we narrate a hadith, we also explicitly mention the chain of narration (*Sanad*) through which the hadith reached us. Now, after the compilation of the well-known books of hadith, it is enough to quote the names of books only, as within those books, the *Sanad* is preserved along with the words of the hadith.
- 10) The ahadith whose *Sanads* are doubtful and suspicious, taking precautionary measures, the Islamic scholars have accepted these kinds of ahadith in the virtues, but not in accepting orders/commands and issues that are described by them.
- 11) The revelation of the Qur'an was completed in a period of 23 years. The cause/situation of the revelation of the verse i.e. when it was revealed and on what occasion, they are all mentioned in Hadith only. Moreover, in some issues, the command is revealed gradually, for instance, alcohol prohibition did not come all at once, as Allah, the Exalted, says: O you who have believed, do not approach for Prayer

while you are intoxicated until you know what you are saying (An-Nisa 43). Whereas firstly, the command for prohibition was meant for the state of Prayer, thereafter, the complete prohibition was revealed. The details of these kinds of commands/orders revealed gradually are available in the holy ahadith only.

Therefore, like Allah Almighty and His Prophet cannot be separated, in the same pattern, the Holy Qur'an and Hadith cannot be separated from each other, i.e. it is quite difficult to understand the Qur'an without ahadith. And how it can be understood, as Allah, the Exalted, has revealed his verses upon Muhammad (ﷺ) (the chosen one), so he would explain and denote the meaning and purposes of Allah's verses through his speech and deed. Allah Almighty, in Surah An-Nisa verse 80, declaring the obedience of the Prophet (ﷺ) as the obedience of Allah Almighty, He said: He who obeys the Messenger has obeyed Allah; but those who turn away - We have not sent you over them as a custodian. Moreover, Allah, the Exalted, at various places of the Holy Qur'an has clearly stated that along with the obedience of Allah, the obedience of the Prophet (ﷺ) is an inevitable thing. It obviously means that the obedience of Allah is verily impossible without the obedience of the Prophet (ﷺ). Allah has ordained us to obey the Prophet (ﷺ) and the means and ways by that, the obedience of the Prophet (ﷺ) has reached us, namely the collections of ahadith, if we raise doubt and suspicion towards them, we deny all those verses of the Holy Qur'an and we are implicitly saying that Allah, the Exalted, has commanded us such thing e.g. the obedience of the Prophet, which is beyond our control.

Concise and Comprehensive Sayings of the Prophet (ﷺ) - unprecedented eloquence of the Arab World

An epitome of eloquence and perfection of language and an unprecedented eloquent of the Arab World Muhammad (ﷺ) said that he was bestowed with the eloquence and perfection of language. (Bukhari) It means that he (ﷺ) had the capacity of expressing broad meanings using short phrases. Among countless features of the Prophet (ﷺ) is that when the first revelation was descended upon him and he was asked to recite, he excused by saying that he was not a lettered person. But Allah had trained him in such a fashion that his sayings and actions have become an example and will remain so as long as the world exists. Great scholars and men of literature shone in the horizons benefiting from the wise sayings of the Prophet (ﷺ). Some of his sentences have become proverbs of Arabic literature as long as the world will last. The preaching, exhortation, speeches, messages and supplications enriched and added value to the Arabic literature besides giving it a unique style.

What else it can be other than a miracle that a person who after saying "I am not a lettered person", surprisingly, says "I am the most eloquent person of the Arab world, for I belong to Quraish tribe and I have suckled from Bani Sad", (الفائق في غريب الحديث) authored by Zamakhsahri. These two tribes enjoyed special position and ranking in the field of language and literature. Abu Bakr Siddique (RZA) once asked Allah's Messenger (ﷺ) saying "I have travelled in the Arab world and have listened to their most eloquent persons but did not find

any of them more eloquent than you. Who has trained you?" He (ﷺ) said, "My Lord has trained me in the best manner and conferred upon me with the best literature". Scholars have differed on the authenticity of the above mentioned Hadeeth, however, the meaning contained in it has been accepted by all of them.

Allah has gifted His Messenger (ﷺ) with such a high level of eloquence and literature that will have no parallel to it till the Day of Judgement. His wise sayings will serve as the light of the way for the whole mankind. Speeches of the Prophet (ﷺ) especially the speech delivered at the time of Hajjatul-Wida' which was his last speech is not only among the most concise but it also serves as a base of the human right. In the said speech, delivered before more than one thousand and four hundred years ago, the Prophet (ﷺ) presented concisely principles, if they are implemented, peace and security may be established in the whole world.

Just as the wise sayings of the Prophet (ﷺ) have been accorded special importance, the Islamic Shari'ah is abundant with the virtues of memorizing these wise sayings. Allah's Messenger (ﷺ) said, "The one who memorizes, for the sake of benefiting my people, forty ahadith useful for religious works, Allah will resurrect him with the group of scholars and martyred and will say to them to enter paradise from whichever gate they please". This hadeeth has been narrated by Ali, Abdullah bin Masood, Mu'az bin Jabal, Abud Darda, Abu Saeed, Abu Hurairah, Abdullah bin Abbas, Abdullah bin Umar, Jabir and Anas (RZA) and it is mentioned in various books of Hadeeth. Some scholars have questioned the authenticity of the chain of this Hadeeth, however in

quest for obtaining the reward mentioned in the said Hadeeth, scores of scholars have gathered forty ahadith. The most famous of them is the forty ahadith compiled by Imam Nawawi the author of the most famous explanation of "Muslim" which has the wide popularity in the whole world.

Given below are forty ahadith extracted from the books of "Bukhari" and "Muslim". They contain a wealth of knowledge and information, and exemplify the principles of high moral, culture and civilisation. We, therefore, should memorize them, put them in practice and communicate them to others, so that even Non-Muslims may also clear their doubts about Islam after having been acquainted with the true teachings of the Prophet (ﷺ).

- 1) Allah's Messenger (ﷺ) said: "Actions are judged by intentions". (Bukhari & Muslim)
- 2) Allah's Messenger (ﷺ) said: "Major sins are; to ascribe partners to Allah, to disobey parents, to murder someone unjustly, and to give false testimony". (Bukhari)
- 3) Allah's Messenger (ﷺ) said: "Avoid the seven destructive sins". The companions (RZA) inquired, 'O Allah's Messenger! What they are, he said, "To join others in the worship along with Allah, sorcery, to kill a person without any just cause, to consume Riba (interest), to embezzle an orphan's wealth, to flee from the battlefield and to accuse a chaste woman. (Bukhari & Muslim)
- 4) Allah's Messenger (ﷺ) said: "The signs of a hypocrite are three; telling lies, breaking promise, and if entrusted betrays." (Bukhari & Muslim)
- 5) Allah's Messenger (ﷺ) said: The best of you are those who learn the Qur'an and teach it. (Bukhari)

- 6) Allah's Messenger (ﷺ) said: "The most beloved deeds to Allah are the consistent ones, even if they are small". (Bukhari & Muslim)
- 7) Allah's Messenger (ﷺ) said: "I am the seal of the prophets, there is no Prophet after me". (Bukhari & Muslim)
- 8) Allah's Messenger (ﷺ) said: "Purity is half of Iman (faith)". (Muslim)
- 9) Allah's Messenger (ﷺ) said: "Allah's most beloved places on the earth are the mosques.". (Muslim)
- 10) Allah's Messenger (ﷺ) said: "Whoever sends Darud once upon me, Allah will send ten blessings upon him". (Muslim)
- 11) Allah's Messenger (ﷺ) said: "A believer should not be stung twice from the same hole". (Bukhari & Muslim)
- 12) Allah's Messenger (ﷺ) said: "The wrestler is not one who is good at wrestling, but the wrestler is one who controls himself in a fit of rage". (Bukhari & Muslim)
- 13) Allah's Messenger (ﷺ) said: "A believer owes another believer five rights: responding to greetings, visiting the sick, following the funeral, accepting the invitation, and saying 'Yarhamuk-Allah (May Allah have mercy on you),' when one says 'Al-hamdulillah (Praise be to Allah)' after sneezing". (Bukhari & Muslim)
- 14) Allah's Messenger (ﷺ) said: "Allah will not be merciful to those who are not merciful to people". (Bukhari & Muslim)
- 15) Allah's Messenger (ﷺ) said: "Oppression will turn into darkness on the Day of Resurrection." (Bukhari & Muslim)
- 16) Allah's Messenger (ﷺ) said: "A backbiter will not enter the Paradise". (Bukhari & Muslim)
- 17) Allah's Messenger (ﷺ) said: "Live in this world as though you were a passenger or a wayfarer". (Muslim)

- 18) Allah's Messenger (ﷺ) said: "The one who severs the ties of kinship will not enter the Paradise". (Bukhari & Muslim)
- 19) Allah's Messenger (ﷺ) said: "The Prophet (ﷺ) said, "If one does not quit telling lies and false conduct while he is fasting, Allah has no need that he should abstain from his food and his drink". (Bukhari)
- 20) Allah's Messenger (ﷺ) said: "The Prophet (ﷺ) said, "It is enough for a man to prove himself a liar when he goes on narrating whatever he hears". (Muslim)
- 21) Allah's Messenger (ﷺ) said: "He will not enter paradise whose neighbour is not secured from his mischief". (Bukhari & Muslim)
- 22) Allah's Messenger (ﷺ) said: "The most beloved among you to me, are those who have the best manners and character". (Bukhari & Muslim)
- 23) Allah's Messenger (ﷺ) said: "Wealth does not diminish by giving *Sadaqah* (charity). Allah augments the honour of one who forgives and one who serves another seeking the pleasure of Allah, Allah will exalt him in ranks". (Muslim)
- 24) Allah's Messenger (ﷺ) said: "A man's spending on his family is a deed of charity". (Bukhari & Muslim)
- 25) Allah's Messenger (ﷺ) said: "O young men, those among you who are capable of marrying should marry, for it restrains eyes (from casting evil glances) and preserves one from immorality; but he who cannot afford he should keep fasts for it is a means of controlling the sexual desire". (Bukhari)
- 26) Allah's Messenger (ﷺ) said: "A woman is married for four things: for her wealth, for her lineage, for her beauty or for her piety. Select the pious, you may be blessed". (Bukhari & Muslim)

- 27) Allah's Messenger (ﷺ) said: "What is lawful is clear and what is unlawful is clear, but between them are certain doubtful things which many people do not know. So, he who guards against doubtful things keeps his religion and his honour blameless. But he who falls into doubtful things falls into that which is unlawful, just as a shepherd who grazes his cattle in the vicinity of a pasture declared prohibited (by the king), he is likely to stray into the pasture. Mind you, every king has a protected pasture and Allah's involved limits is that which He has declared unlawful. Verily, there is a piece of flesh in the body, if it is healthy, the whole body is healthy, and if it is corrupt, the whole body is corrupt. Verily, it is the heart". (Bukhari)
- 28) Allah's Messenger (ﷺ) said: "By Allah, it is not poverty that I fear for you, but I fear that this world will be opened up with its wealth for you as it was opened to those before you; and you vie with one another over it as they did and eventually it will ruin you as it ruined them". (Bukhari & Muslim)
- 29) Allah's Messenger (ﷺ) said: "Allah helps His slave as long as he helps his brother". (Muslim)
- 30) Allah's Messenger (ﷺ) said: "When honesty is lost, then wait for the Hour". (Bukhari)
- 31) Allah's Messenger (ﷺ) said: How can the Duas of those persons be answered who eat unlawful food, drink unlawful, wear unlawful clothes. (Muslim)
- 32) Allah's Messenger (ﷺ) said: "One who strives to help the widows and the poor is like the one who fights in the way of Allah". (Bukhari & Muslim)
- 33) Allah's Messenger (ﷺ) said: "You are given sustenance and helped by means of the weak among you". (Bukhari)

- 34) Allah's Messenger (ﷺ) said: "May Allah show mercy to a man who adopts a kind attitude when he sells, buys and demands for the repayment of loans". (Bukhari)
- 35) Allah's Messenger (ﷺ) said: "Eat, drink, give charity and clothe yourselves, without being extravagant, and without showing off". (Bukhari)
- 36) Allah's Messenger (ﷺ) said: "Envy is permitted only in two cases: A man whom Allah gives wealth, and he spends it in the way of Allah and a man to whom Allah gives knowledge which he applies and teaches it". (Bukhari)
- 37) Allah's Messenger (ﷺ) said: "The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body shares its pain with wakefulness and fever". (Muslim)
- 38) Allah's Messenger (ﷺ) said: "Do not harbour grudge against one another, nor jealousy, nor enmity; and do not show your backs to one another and become as fellow brothers and slaves of Allah. It is not lawful for a Muslim to avoid speaking with his brother beyond three days". (Bukhari)
- 39) Allah's Messenger (ﷺ) said: "A true Muslim is one from whose tongue and hands other Muslims are safe and a Muhajir (Emigrant) is one who abstains from what Allah has forbidden". (Bukhari)
- 40) Allah's Messenger (ﷺ) said: "Verily Allah has prescribed ihsan (proficiency, perfection) in all things. So, if you kill then kill well and if you slaughter, then slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters." (Muslim)

I hope that based on these sayings (mentioned above) of the seal of prophets, the exalted among the messengers and the best of whole creations of Allah, Muhammad (ﷺ), we will be able to save ourselves from the big sins, such as *shirk*, disobedience of parents, killing, telling lies, sorcery, injustice, aggression, breaking promises, breach of trust, non-observance of kinship, wrongdoing with neighbours, using unlawful and doubtful things, extravagance, being proud, envy and hatred; all of which have become incurable diseases of our society. Hope we will do good deeds according to the teachings of our Prophet (ﷺ) seeking continence of Allah. I hope we will leave no stone unturned to steadfastly struggle in this mortal world for bettering our everlasting lives in the hereafter by amending our manners and character and elevating it to the highest ranks. May Allah help us understand the sayings of the epitome of eloquence and perfection of language and an unprecedented eloquent of the Arab World, Muhammad (ﷺ) and may He help us to put them in practice. May He help us to communicate them to others, Amen!

Reward of deeds depends upon the intentions

Umar bin Al-Khattab (RZA) narrated: I heard Allah's Messenger (ﷺ) saying, "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So, whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for." [Bukhari, Book- Starting the revelation, Chapter: How the Divine Revelation started being revealed to Allah's Messenger].

This Hadith was narrated by Umar bin Al-Khattab (RZA). He earned the title of *Al-Farooq* (the one who distinguishes between right and wrong). In the sixth year of prophethood, he embraced Islam at the age of 33. Before him, thirty nine persons had entered into the fold of Islam. The embracing of Islam by Umar, (RZA) strengthened Muslims immensely. The Prophet (ﷺ) was accompanied by him in all battles. However, the Qur'an was collected and preserved in one volume during the reign of Abu Bakr (RZA), it was Umar (RZA) who suggested to Abu Bakr to complete this task. He did not migrate to Madinah quietly or in secret but declared it openly. On the advice and suggestions of Prophet's companions, Abu Bakr (RZA) appointed Umar (RZA) as caliph, during his death sickness. And then he earned the title of *Ameerul mu'mineen*, usually translated as the leader of the faithful. During his caliphate Syria, Iraq, and Egypt were conquered, Islamic calendar was implemented, new cities like Kufa and Basrah were established, Taraveeh Prayer in congregation was introduced, Baitulmaal or treasury was established to

deal with *Zakat* revenues. On 26th Dhu-al-Hijja, 23 he was leading the Fajr Prayer, a Persian slave named Feroze stabbed him, and after four days of this incident, he died. He was buried alongside the Prophet Muhammad (ﷺ) and the caliph Abu Bakr (RZA). He ruled for 10 years, 6 months and 4 days.

Our online Hadith lectures are based on the famous Hadith book entitled *Riyazussaliheen*, a compilation of great Hadith scholar Allamah Yahya bin Sharfal-Nawawi Al-Shafi'i [631H-667H]. He was born at Nawa near Damascus. He served the Qur'an and Hadith in a way that the world will reap the benefits of his service forever. Within 45 years of his life, he compiled and authored many books that such an endeavourer of him can only be interpreted in terms of divine inspiration and Godly blessing. Among his works is the commentary of Muslim in 18 volumes.

In *Riyazussaliheen* about 11400 sayings of the Prophet Muhammad (ﷺ) have been collected under different chapters. In the first chapter of the book entitled sincerity and significance of intention for all actions, he brought the same Hadith which was mentioned by Al-Bukhari at the beginning of Bukhari.

Due to the significance of the subject, Al-Bukhari mentioned this Hadith at seven places in his book. Now we are starting our Hadith lecturer with the same Hadith. There has been a background of descent of different Quranic verses, in other words, there have been particular circumstances, contexts or events in which or in response to which, particular verses of the Qur'an were revealed, in the same manner, there are circumstance

and contexts in which a Hadith is told. This Hadith was the response to a particular event. The Famous Islamic scholar Allama Aini wrote “A person sent a proposal of marriage to a woman named Umm Qais, which she turned down saying that he should have to emigrate to Madinah for it. Accordingly, he did it for this specific purpose, and the two were married there. On account of this event, the man came to be known among the Companions as Muhajir Umm Qais. When the Prophet (ﷺ) was informed about this, he (ﷺ) mentioned this Hadith in his sermon.

This Hadith can be divided into three parts:

The first one is the beginning sentence (إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ).

The Arabic word (انما) is used to emphasize and to restrict the sense. The word (الاعمال) is the plural of (العمل) and the word (النيات) is the plural of (النية) which means a firm intention. In Islamic Shari'ah (النية) stands for the intention in one's heart to do an act for the sake of Allah.

So, this Arabic sentence means that the reward of deeds depends upon the intentions. The reward of the righteous deeds can only be earned if a person has a pure intention of winning Allah's pleasure through these deeds. The pure intention for the deeds is like a spirit in the body. The righteous deeds can only be worthwhile if they are performed for the sake of winning Allah's pleasure. And in the absence of pure intention there would be no value of these deeds and it would be like a body without soul. As the Islamic scholars wrote, “Before performing any act of worship the intentions should be purified.” During performing the righteous deeds, examine your intention, and after the completion of these deeds, inspect the condition of your heart to confirm

whether there is another intention behind these acts except winning Allah's pleasure. As Allah says in the Holy Qur'an: "And they were not commanded except to worship Allah, (being) sincere to Him in religion. (Surah Albaiyina, 5).

Allah says in the Holy Qur'an: Their meat will not reach Allah, nor will their blood, but what reaches Him is piety from you. (Surah Al-Hajj 37) Allah is fully aware of what lies in our hearts and inner intentions. So, our deeds must be performed only to win Allah's pleasure.

The second part of the Hadith reads (وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى).

This means that every person will get the reward according to what he has intended. This sentence came to give more emphasis to the previous sentence. It means the more you have purity in your intention the greater reward you will get. For example, a person entered the mosque to perform Prayer, while the other made the intention to perform recommended I'tikaf along with Prayer, so the latter will get more reward. The Prophet (ﷺ) said: "One Prayer in my mosque is better than one thousand prayers elsewhere, except the Holy Mosque". According to Ibne Majah, it is better than fifty thousand prayers. The reward of performing Prayer there depends upon the level of pure intention that a performer has. The Prophet (ﷺ) said, "A man returns after saying his Prayer while a tenth part of his Prayer, or a ninth part, or an eighth part, or a seventh part, or a sixth part, or a fifth part, or a third part, or half of it, is recorded for him". (Abu Dawood, Nasai, Ibn Habbab). The amount of reward depends upon how much humility and sincerity a person has while performing Prayer.

The third part of the Hadith begins with this sentence

[فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ

Actually, this came to further explain the previous sentence. The translation of English is as follows: Whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for.

To understand this better let me cite an example of seed tree and fruit. The intention is like a seed and the tree which grew from the seed is like a deed and the exhausting labour of the farmer caused the tree to produce seven hundred grains. If the farmer did not care the seed or water it, how could a seed produce even a single grain? The sweet or bitter taste of the fruit depends upon the quality of seed. Likewise, if the intention is impure the reward will be zero, while the intention is pure the reward will be bountiful.

In Islam, migration is moving from *Darulkufr* (the land of unbelievers) to *Darussalam* (the land of Islam), as was the case in the migration from Makkah to Madinah. Until the conquest of Makkah, the migration was compulsory for Muslims because the Prophet (ﷺ) ordered them to do that. But on 20th of Ramadhan, 8 AH, after the conquest of Makkah, it turned to *Darussalam*. As the Prophet (ﷺ) said: “No immigration after the conquest of Makkah.” The term *Hijrah* or migration has another sense too, as the Prophet (ﷺ) said: “A *Muhajir* (emigrant) is the one who gives up (abandons) all that Allah has forbidden.” [Bukhari and Muslim]. So, staying away from all the forbidden acts of listening, hearing, eating and speaking is also similar to *Hijrah* or migration in Islam.

Or for a woman to marry.....

After mentioning the worldly possessions which a man longs for, the woman was specially mentioned in this

Hadith. Because being the source of all blessings and virtues, she can also be a source of affliction. As Allah said in Surah Ali 'Imran. And the same was confirmed by the Prophet (ﷺ) in the following Hadith:

"After me I have not left any trial more severe to men than women." (Bukhari, the book Marriage, Chapter: What evil omen of a lady is to be warded off).

As mentioned earlier that the Prophet (ﷺ) stated this Hadith in his sermon after the event of Muhajir Umm Qais. So, this is why, this woman was specially mentioned.

Does one need verbal intention to perform good deeds?

Intention resides in the heart. Repeating the intention verbally before performing good deeds is not necessary. If one utters the intention verbally too, it is better, because it is an affirmation by the tongue of what resides in the heart. For example, a person performed ablution and headed towards mosque to observe Maghrib Prayer in congregation, in such a situation his heart has made the intention and there is no need to utter it by tongue. However, if he does so by saying that I intend to perform three Rak'at of Maghrib Prayer, it would be better. While wearing Ihram it is necessary to make an intention for a particular type of Hajj that one is going to perform. If he is going to perform Hajj-Tamattu', he would wear the Ihram making intention of Umrah and would intend to perform Umrah.

It was narrated that Ayesha (may Allah be pleased with her), the mother of the Believers, said: "The Messenger of Allah came to me one day and said: 'Do you have anything (to eat), said: "No." He said: "Then I am fasting". In other books, it is narrated that he said, "So I will fast".

From here, we find evidence that while the intention is in your heart, to verbalize it cannot be regarded as an innovation in religious matters. In some other cases too, we find evidence that the Prophet (ﷺ) and his companions made verbal intentions.

Showing off and boasting about one's deeds destroys them

It was narrated by Abu Saeed Al-Khudri that Prophet (ﷺ) came to us and we were discussing the appearance of Maseeh ad-Dajjal. He said "Shall I narrate to you a thing which is more dangerous than Maseeh ad-Dajjal. "We replied, Why not O' Prophet of Allah. He (ﷺ) said: "The dangerous thing is the secret polytheism which rises from the display of good deeds." (For instance) a man prays and keeps extending his acts of Prayer just to impress the people around him that he is a pious devotee.

The Prophet (ﷺ) said: "Who prayed to show off did *shirk*." The Prophet (ﷺ) also said: "There are people who fast and get nothing from their fast except hunger, and there are those who pray and get nothing from their Prayer but a sleepless night." [Ibne Majah, Nasai]

The above mentioned Hadith is so significant that Imam Ahmad bin Hambal said: "the principles of Islam depend on three major narrations. One is narrated by Umar bin Al-Khattab (RZA): "The reward of deeds depends upon intentions". The second one is "He who innovates something in our *deen* (religion) that is not part of it, will have it rejected." And the third Hadith is: "What is lawful is clear and what is unlawful is clear, but between them are certain doubtful things that many people do not know. So, he who guards against the doubtful things retains his religion and honour. But he who indulges in doubtful

things will be drawn to the unlawful, just as a shepherd who grazes his cattle in the vicinity of another's pasture. It is likely that his sheep may stray into the other pasture. Mind you, every king has a protected pasture and Allah's pasture on this earth is the things He has declared unlawful. Verily, there is a piece of flesh in the body, if it is healthy, the whole body is healthy, and if it is corrupt, the whole body is corrupt. Verily, it is the heart."

Following are the lessons from this Hadith:

- 1) The place of intention is the heart/mind, but it would be better to verbalize the intention, so the tongue affirms what is in the heart.
- 2) The validity and authenticity of deeds depend upon intention.
- 3) The amount of reward depends upon how pure your intention is.
- 4) It is the intention that distinguishes between the habitual worship and the original one.
- 5) The purity of intention results in a high reward even for a deed that requires minimal effort.
- 6) Showing off and boasting about one's deeds destroys the reward of those deeds.

Taqwa is the greatest factor that leads a man to Paradise

The Meaning of Taqwa: Restraining oneself from attaining the displeasure of Allah is *Taqwa* (piety). *Taqwa* or fear of Allah is the main source of all good deeds. Allah has enjoined *Taqwa* for every human being and *jinn* (genie or demons), coming to this world since its beginning till the Day of Judgement. It is *Taqwa* that will help a man achieve deliverance on the Day of Resurrection. *Taqwa* is the best cloak and the best provision for the believers. This is the great bounty that opens the knots of the heart, enlightens the path and leads even a sinful person to the divine guidance. *Taqwa* is the precious pearl that makes it easier for a man to avoid the evils and adopt righteousness. One of the statements of Ali (RZA) narrated in the books goes thus: "Piety is, in fact, the name of fearing Allah, acting upon the Shari'ah, being content with what one gets and preparing for the Day of Judgement." Another definition of *Taqwa*, as narrated from Ubai ibn Ka'b (RZA) when Umar (RZA) asked him, goes thus: Ubai ibn Ka'b (RZA) said: "Have you ever walked on a thorny path?" Umar (RZA) replied in affirmative. Ubai ibn Ka'b (RZA) again asked: "How do you walk on such path?" Umar (RZA) said: "I take care of my clothes so that they do not entangle in the thorns." Ubai ibn Ka'b (RZA) then said: "That is *Taqwa*." (Tafsir Ibn Kathir)

Taqwa actually resides in the heart. It, however, gets reflected through numerous acts. Pointing towards the heart, the Prophet (ﷺ) said: "*Taqwa* lies here." (Muslim) In short, *Taqwa* means to avoid, out of fear of Allah,

whatever is prohibited and to act, according to the ways of the Prophet (ﷺ), upon what is enjoined.

The importance of Taqwa

In hundreds of verses of the Holy Qur'an, Allah Almighty has emphatically explained the importance of *Taqwa*. It is not possible for me to mention all these verses here. However, the translation of some verses is being mentioned here. "O you, who believe, fear Allah, as He should be feared." (Surah Aal-Imran: v. 102). "O you who believe, fear Allah and speak straightforward words." (Surah Al-Ahzab: v. 70). "O you who believe, fear Allah and be in the company of the truthful." (Surah Al-Taubah: v. 119). "O you who believe, fear Allah, and everybody must consider what he (or she) has sent ahead for tomorrow." (Surah Al-Hashr: v. 18). *Taqwa* is not such an act that may be specific for this Ummah alone. It is instead required from every person who came since the beginning of the time and would come till the Day of Judgement to lead the life in fear of Allah. Allah says: "we have ordered those who were given the books before you, and (ordered) you yourselves to fear Allah." (Surah An-Nisa: v. 131).

Allah Almighty has also commanded His beloved Prophet (ﷺ) to fear Him, as, He says in the Surah Al-Ahzab (v. 1): "O Prophet, fear Allah." Allah Almighty, Who gives honour to His believer slaves even in unfavourable circumstances, says in the Holy Qur'an that wealth or position does not have any values. Instead, it is only the fear of Allah which brings honour to a man. The more one fears Allah in this mortal world the more exalted one becomes in the court of Allah. Thus, Allah Almighty says:

“Surely, the noblest of you in the eyes of Allah is the one who is most pious among you.”

It is not easy to consciously maintain fear of Allah at all instances in life, whether it is worship, dealing or social affair. However, the Satan, our inner self and the society drive us in the opposite direction. Therefore, Allah Almighty had mercy upon His slaves and said: “So, observe *Taqwa* (total obedience to Allah in awe of Him) as far as you can.” (Surah Al-Taghabun: v. 16). It means that man should fear Allah in his life as much as he possibly can. If someone happens to commit any mistake, he should immediately beseech Allah for forgiveness. It is hoped that He will forgive him. But it does not mean that we should cheat even in *Taqwa*, as Allah says: “O you, who believe, fear Allah as He should be feared.” (Surah Aal-Imran: v. 102).

While on the journey for Hajj as well as in normal life, a man wants to take along some belongings, so that he can easily fulfil his worldly needs. Allah says: “Take provisions (while on a journey for Hajj) along, for the merit of (having) provision is to abstain (from begging), and fear Me, O men of understanding!” (Surah Al-Baqarah: v. 197). It means that adopting the worldly measures is not against the Shari’ah. But the best provision is piety, the fear of Allah. In verses two and three of Surah At-Talaq, Allah Almighty made it clear that the person adopting piety will have success in both the worlds. “Whoever fears Allah, He brings forth a way out for him and provides him (with what he needs) from where he does not even imagine.” At another place, the Qur’an says: “O you who believe, if you fear Allah, He will provide you with a criterion (to distinguish between right

and wrong) and will write off your evil deeds and will forgive you.” (Surah Al-Anfal: v. 29).

The benefits of Taqwa

Allah Almighty has mentioned many benefits of *Taqwa*. Some of them are explained below. “Piety brings guidance.” (Surah Al-Baqarah: v. 2). It makes man aware of the criterion with which he can distinguish between the right and the wrong (Surah Al-Anfal: v. 29). It removes agony and brings abundance in the livelihood (Surah At-Talaq: vv. 2, 3). It brings help from Allah (Surah Al-Nahl: v. 128). It draws a man closer to Allah (Surah Al-Jathiya: v. 19). It brings the love of Allah (Surah At-Taubah: v. 7). It creates ease in the worldly affairs (Surah At-Talaq: v. 4). It causes the sins to be forgiven and brings an immense reward (Surah At-Talaq: v. 8). Good deeds are accepted through it (Al-Maidah: v. 28). It brings success. (Surah Aal-Imran: v. 130) It brings glad tidings from Allah (Surah Yunus: vv. 62, 64). It keeps a man away from the Hell which is indeed the worst dwelling (Surah Maryam: vv. 71, 72). It will make a man enter the Paradise which is the greatest wish of every person (Surah Nun: v. 34).

The relationship between the Taqwa and the fundamental pillars of Islam

Taqwa and Prayer: Allah says in the Holy Qur’an: “Surely Prayer restrains one from shameful and evil acts.” (Surah Ankabut: v. 45) *Taqwa* is actually to refrain from the shameful and evil acts.

Taqwa and Sadaqah: Allah Almighty says: “Take *Sadaqah* (obligatory alms) out of their wealth through which you may cleanse and purify them, and pray for them.” (Surah At-Taubah: v. 103). Zakat is not a tax which a Muslim pays to the government. Likewise, paying

Zakat is not a favour of the rich person to the poor. Instead, every Muslim needs to pay Zakat according to the command of Allah for purification of himself, as he needs medicine for the cure of his body. It is only the fear of Allah that leads man to spend his wealth which is so beloved to him according to the command of Allah. And this fear of Allah is the basis of piety.

Taqwa and fasting: Fasting is among the acts which help a man gain *Taqwa*. In the Holy Qur'an, Allah Almighty has explained the same wisdom behind obligation of the fasting. Allah says: "O you who believe, the fasts have been enjoined upon you as they were enjoined upon those before you, so that you may be God-fearing. "Fasting creates an ability to control one's baser desires, and this is the base for *Taqwa*.

Taqwa and Hajj: By starting the Surah Al-Hajj with the teaching of *Taqwa*, Allah Almighty taught man that arrival of big crowds from far and wide to perform Hajj reminds us of the Day of Judgement when the breastfeeding mother will also forget the babies which she had breastfed. In short, the teachings of the acts of Hajj also suggest that we should prepare for our next life. Obviously, this is possible only because of fear of Allah in the heart, which is actual piety.

How to attain Taqwa?

Taqwa can be attained very easily by adopting the attributes of the people of *Taqwa* as explained in the Holy Qur'an. We should always keep in mind that Allah Almighty is watching us and that we will be held accountable to Him for every deed of our life whether we are in the mosque in front of Allah or at home with our children, in the market with the customers or at public place with people, in the Darul Hadith teaching the

lessons of Hadith or in the college teaching the lessons of modern science, sitting in the mosque and reciting the Holy Qur'an and studying mathematics in an institution. We should understand that this worldly life is the first and last chance to get success in the eternal life of the hereafter. The angel of death can snatch the soul from our body anytime. We should truly repent to Allah right now and lead the subsequent days of our life according to the ways of the Prophet (ﷺ) instead of having profound regret in the hereafter. If we equip ourselves with piety, we will be safe from the Hell fire and enjoy the great bounties of Allah in the Paradise that we have not even imagined.

The Prophet (ﷺ) was once asked as to which thing is the greatest factor that leads man to Paradise. He replied: *Taqwa* and good morals. After that, he was asked as to what is the greatest factor that leads man to the Hell. He said: mouth and private parts (Ibne Majah). Mouth refers here to eating unlawful livelihood, backbiting others or telling lies, while private parts refer to adultery.

In short, *Taqwa* is generally attained by three things:

- 1) Acting upon the divine injunctions and avoiding the sins.
- 2) Acting upon the sunnah of the Prophet (ﷺ) and avoiding the undesirable things.
- 3) Avoiding even the doubtful and some permissible things, as the Prophet (ﷺ) said: No one can become pious unless he avoids some permissible things in which there is no problem, to avoid things in which there is some problem.
(Tirmizi, Ibne Majah, Hakim, Baihaqi).

Trust in Almighty Allah (Tawakkul) is Prophets' (AS) motto of life

Along with being the way of the prophets (AS), trust in Allah has been ordained by Almighty Allah Himself. In the verses of the Holy Qur'an and sayings of Prophet Muhammad (ﷺ), we are repeatedly instructed to rely on Almighty Allah. In the Holy Qur'an, the believers have been reminded of the importance of trusting in Almighty Allah by mentioning *Wa'alallaahi Fal Yatawakkalil Mutawakkiloon* (And in Allah alone the believers must place their trust) as many as seven times. It means that as far as those who believe in Almighty Allah are concerned, they are to trust in none except Almighty Allah.

First of all, let us try to understand the meaning of reliance or trust (*Tawakkul*). As far as the literal meaning of *Tawakkul* is concerned, it means trusting someone in relation to something. This informs us that *Tawakkul* is the acknowledgement of one's own humility and trust and dependence on someone else. The meaning of *Tawakkul* in Shari'ah: Employing means with a belief that in matters related to both this world and Hereafter, benefit and loss are from none except Almighty Allah. Without His permission, even a leaf does not fall from the branch of a tree. For its existence and survival, everything, whether big or small, is subject to Almighty Allah's will. Suffice it to say that *Tawakkul* is to be understood as the act of employing worldly means with a firm belief in the Creator of the universe. In case a person falls ill, he has to take medicines to recover but with the belief that unless Almighty Allah wills it that way for him, medicines will not be able to make him recover from his illness. It means

that employing worldly means is not against the spirit of *Tawakkul*. In fact, this is the way Almighty Allah has designed the set up wherein the bondsman is supposed to employ worldly means with a firm belief that only when Allah wills, his work will get done; the person should have this concrete belief that unless Almighty Allah commands the medicine (to serve as a means of cure and treatment), even employing of means will not lead to recovery and health.

Anas bin Malik (RZA) says that a person asked Prophet Muhammad (ﷺ), “Should I do *Tawakkul* after I have tied down my she-camel or without tying her down? Prophet Muhammad (ﷺ) said, “Tie down your she-camel and then trust in Allah” (Tirmizi). Abdullah bin Abbas (RZA) says that people of Yemen used to come for the annual pilgrimage (*Hajj*) without any essentials related to their stay (clothes and other items) and used to say: “We trust in Almighty Allah”. However, as soon as they would reach the city of Makkah they would start asking people (in relation to their basic needs and requirements). As a result, Almighty Allah revealed verse no. 197 of Surah Al-Baqarah which says, “(While undertaking Hajj) take provisions along, for the merit of (having) provision is to abstain (from begging)” (Bukhari).

Whatever means are there at our disposal, we should employ them with the firm belief that it is only Almighty Allah who does everything. After his prolonged illness, when Prophet Ayyub (AS) prayed to Almighty Allah for his health, he (AS) was commanded by Almighty Allah to strongly hit the earth using his leg. Now, what demands our attention is that how can a person’s decades’ long disease be cured by merely stomping the earth? Still, Prophet Ayyub (AS) followed Almighty Allah’s

commandment and employed this seemingly inconsequential means as a result of which, through the power of Almighty Allah, a water spring gushed out of the earth. The water of the spring was such that as soon as Prophet Ayyub (AS) bathed in it, all kinds of diseases that had inflicted his body for such a long duration were cured and he recovered fully. For details related to this particular incident of Prophet Ayyub's (AS) life, refer to the commentary of Surah Al-Ambiya verses 83 & 84 and [Surah Saad verses 41 to 44](#). There are various lessons for us in this incident from the life of Prophet Ayyub (AS) out of which two are the following:

- The first lesson is that Almighty Allah had every power to cure Prophet Ayyub (AS) by His will but since this world is a place of action, Prophet Ayyub (AS) was ordered by Almighty Allah to do something; at least hit the ground by his foot.
- The second lesson is that whatever means are at our disposal, we must employ them with a belief that when it is Almighty Allah's will then even the weakest of means can contribute to (bring into existence) something remarkably substantial.

By the will of Almighty Allah, when Maryam (AS) gave birth to Prophet Eesaa (AS) without a father, she was commanded by Almighty Allah to shake the trunk of a date tree and eat the ripe dates that fall from the tree. Almighty Allah was fully able to have Maryam (AS) eat the dates without any of this, however, since this world is a place where means are to be employed, she was asked to shake the tree in her direction. Thus, by obeying the commandment of Almighty Allah, Maryam (AS) shook the trunk of the date tree. The trunk of the date tree is so

strong that even few strong men cannot shake it that easily, but the delicate lady took recourse to that seemingly inconsequential means and, by His will, Almighty Allah arranged for fresh dates from a dry date tree i.e. her dietary requirements. This incident informs us that whatever means are at our disposal, they ought to be employed only with *Tawakkul* in Almighty Allah.

We must employ means but, while employing any of the means, we must have this firm belief that Almighty Allah is capable of bringing things into existence even without the means (that we find necessary in that respect), and even with all the required means well in place, nothing can happen if Almighty Allah does not will so. Prophet Ibrahim (AS) was thrown in the fire, everything required to burn him (AS) alive was in place, however, since Almighty Allah directly commanded the fire to become pleasingly comfortable for him, the fire did not harm him at all. Instead, the fire that would have burnt anyone else became blissful for Prophet Ibrahim (AS). Similarly, in the case of Prophet Ismaeel (AS), knife was forcefully used to cut his throat but the knife too is subject to Almighty Allah's commandment to cut something. Almighty Allah commanded that knife to not cut Prophet Ismaeel's (AS) throat which is why despite the required means being in place the knife could not cut Prophet Ismaeel's (AS) throat.

Is making efforts for one's sustenance contrary to Tawakkul?

To make effort and to employ resources is what the Shari'ah expects from us and it is something that is commanded by Almighty Allah too. Prophet Muhammad

(ﷺ) himself employed means and resources and commanded believers to do the same, whether in war or in business. In every work that we do, we have to employ means as per our capability. Therefore, employing means and resources in accordance with what is permissible and Halaal in Islam, followed by absolute belief in Almighty Allah is the essence of *Tawakkul*. Had *Tawakkul* meant only believing in the power of Almighty Allah, waiting for help and assistance from His end and doing nothing on our own, before anyone else, Prophet Muhammad (ﷺ), Prophet of each and every human being and *jinn* to walk on this earth till the Day of Judgement, would have acted like that. However, Prophet Muhammad (ﷺ) did nothing of that sort and in the Holy Qur'an too Almighty Allah has not commanded believers to do this. Instead, in relation to confronting the enemies, believers are clearly instructed to fully prepare themselves well in advance.

As already mentioned, in the Holy Qur'an, believers are repeatedly urged to have *Tawakkul* in Almighty Allah. For the sake of brevity, I am presenting here translation of only a few verses of the Holy Qur'an:

- “And place your trust in the Ever-Living who cannot die” (Surah Al-Furqan, verse no. 58).
- “Once you have taken a decision, place your trust in Allah” (Surah Aal-Imran, verse no. 159).
- “And whoever places his trust in Allah, He is sufficient for him” (Surah At-Talaaq, verse no. 3).
- “Certainly, the believers are those whose hearts are filled with awe when (the name of) Allah is mentioned; and when His verses are recited to them, it makes them more strong in faith; and in

their Lord, they place their trust” (Surah Al-Anfal, verse no. 3).

Our Prophet (ﷺ) too has repeatedly instructed us to inculcate in us *Tawakkul*. I am mentioning just one saying of Prophet Muhammad (ﷺ). Umar (RZA) says that Prophet Muhammad (ﷺ) said, “If you were to have *Tawakkul* in Allah just the way it is desired, Almighty Allah would have provided sustenance for you exactly the way He provides for birds; they set out on an empty stomach in the morning and in the evening they return with their stomachs full” (Tirmizi). We have observed it quite well that in order to find their sustenance, birds too have to leave their nests, but it is only Almighty Allah who can provide sustenance.

In the Battle of Ohud, when the infidels of Makkah returned from the battlefield they regretted the fact that despite decisively dominating the battle and being the victorious side, they returned for no reason. They thought that had they stayed a little longer and demonstrated more power and force, they could have finished each and every Muslim then and there. As a result of this thought, they decided to return to Madinah. On the other hand, informed of the decision and plans of infidels, Prophet Muhammad (ﷺ), in order to compensate for losses incurred by everyone in the Battle of Ohud, at early morning the very next day announced that they (the believers) will go in pursuit of the enemy. He (ﷺ) clearly mentioned that only those companions will go who took part in the Battle of Ohud and no one else. Due to the battle, the companions of Prophet Muhammad (ﷺ) were severely wounded and extremely tired yet they headed to the Prophet’s (ﷺ) call. Prophet Muhammad (ﷺ) and his

(ﷺ) companions left Madinah. When they reached Hamra-ul-Asad, a person from the tribe Khuza'ah witnessed the spirit and courage of Muslims in person. Later, when that person met Abu Sufyan, the leader of the infidels of Makkah, he informed him about the spirit and courage of Muslims and recommended him to go back to Makkah. This created fear among the infidels and they returned to Makkah. However, through a messenger of his, Abu Sufyan spread wrong information among the Muslims that he has organised a huge army and is all set to attack the Muslims to finish them for good. Informed of this, instead of getting scared or terrified, the companions of Prophet Muhammad (ﷺ) said, "Allah is fully sufficient for us, and the best One in whom to trust" (Surah Aal-Imran, verse no. 173. This is what we call *Tawakkul*.

Jaabir (RZA) narrates, "We were with Prophet Muhammad (ﷺ) in one of the battles. When we reached an extremely dense tree that provided a lot of shade, we left it for Prophet Muhammad (ﷺ). One of the polytheists came, took Prophet Muhammad's (ﷺ) sword that was hanging by the tree, drew it and said, "Do you fear me?" Prophet Muhammad (ﷺ) said, "No." He asked, "Who is going to save you from me?" Prophet Muhammad (ﷺ) replied, "Allah." On this, the sword fell from his hands. Prophet Muhammad picked up the sword and said, "Now who is going to save you from me?" That person said, "You become the one who holds his sword better." Prophet Muhammad (ﷺ) asked him, "Do you give testimony to *There is no god but Allah and Muhammad is the Messenger of Allah?*" The person said, "No, but I give you my word that neither will I fight against you nor will I ever side with those who fight against you." Prophet Muhammad (ﷺ) let him leave. That person met his

friends and informed them, “I am coming after meeting a person who is the most compassionate of all the people” (Musnad Ahmad, this incident is recorded in Bukhari and Muslim as well but with a different set of words). The first pious caliph Abu Bakr Siddique (RZA) said, “When we were in the cave of Thaur, I saw the footsteps of polytheists. They were standing right at our heads. I said, “O Messenger of Allah! If anyone of these looks towards his feet, we can be easily seen.” Prophet Muhammad (ﷺ) said, “O Abu Bakr! What do you have to say about those two whose third is Almighty Allah?” (Bukhari and Muslim).

A supplication for attaining Tawakkul in Almighty Allah

Anas (RZA) narrates that Prophet Muhammad (ﷺ) said, “One who recites this Prayer at the time of setting out from his or her house *Bismillahi Tawakkaltu 'Alallaahi Walaa Haula Walaa Quwwata Illa Billaahi* (I set out from my house with the name of Almighty Allah and in Him I trust, and there is neither any power nor any ability that can do anything without Allah's will), he is informed, “You have received guidance, your needs are attended to and you are saved from every possible problem, and the devil stays clear of him” (Abu Dawood and Tirmizi).

Allah gets highly pleased with repentance of His Slaves

Anas ibn Malik (RZA) narrates that the Messenger of Allah (ﷺ) said: “Allah is more pleased with the repentance of a servant as he turns towards Him for repentance than that one amongst you is upon the camel in a waterless desert and there is upon (that camel) his provision of food and drink also and it is lost by him, and he having lost all hope (to get that back) lies down in the shadow and takes a nap while he is disappointed about his camel and upon waking up, there he finds that camel standing before him. He takes hold of his nose-string and then out of boundless joy says: O Lord, You are my servant and I am Your Lord. He commits this mistake out of extreme delight.” (Muslim)

The pleasure of Allah with the repentance of His slave is also the result of Providence and extreme mercy. A slave, entrapped by the tricks of the devils had gone astray from the right path, has come back to His doorstep. But the repentance of the slave does not increase the exaltation of Allah in any way. He is great and will remain as such. He is needless, while we need Him. He is matchless. He is the Supreme Creator and Cherisher of the entire universe. The benefit of repentance directly comes to us, as loss caused by the disobedience of Allah accrues to us. The entire Ummah unanimously agree in the light of the Holy Qur'an and sunnah that making repentance is obligatory.

Conditions for repentance

There are three conditions for repentance to be accepted, if the sin is related to the rights of Allah, like negligence in offering Prayer and observing fast or to the acts which have been prohibited by Allah and His Messenger (ﷺ) like consuming wine and committing adultery: (1) quitting the concerned sins, (2) feeling ashamed of the sins and (3) determining not to commit that sin ever in future. But in case the sin is related to the rights of a human, there is one more condition, apart from these three, for the validity of repentance: either fulfilling the right of the concerned person or seeking forgiveness from him. In short, Allah has made an everlasting principle in regards with the rights of humans that they should be firstly fulfilled, or forgiveness should be sought from the concerned person, and then one should repent to Allah.

Repentance literally means to return. In the terminology of Shari'ah, it means to return to the obedience of Allah from His disobedience. There are three conditions for the validity of repentance in case of negligence in the rights of Allah, and four conditions for its validity in case of negligence in the rights of humans. Therefore, as we should duly fulfil the rights of Allah, so we should avoid even the least degree of negligence in the rights of humans. If we commit negligence in the rights of humans, they will, as the Prophet (ﷺ) says, be fulfilled on the Day of Judgement from the good deeds of the person who has usurped them. The Prophet (ﷺ) said: "Do you know who is poor? They (the Companions of the Holy Prophet) said: A poor man amongst us is one who has neither dirham with him nor wealth. He (the Holy Prophet) said: The poor of my Ummah would be he who would come on

the Day of Resurrection with prayers and fasts and Zakat but (he would find himself bankrupt on that day as he would have exhausted his funds of virtues) since he hurled abuses upon others, falsely accused others and unlawfully consumed the wealth of others and shed the blood of others and beat others, and his virtues would be credited to the account of one (who suffered at his hand). And if his good deeds fall short to clear the account, then his sins would be entered in (his account) and he would be thrown into the Hell Fire.” (Muslim)

Allah Almighty has time and again suggested us in the Holy Qur'an to make repentance. I would, to avoid extra length, like to quote only two verses from them. Allah says: “And repent to Allah O believers, all of you, so that you may achieve success.” (Surah An-Nur: v. 31) At another place, Allah says: “O you who believe, turn to Allah with a faithful repentance. It is hoped from your Lord that he will write off your faults, and will admit you to the gardens.” (Surah At-Tahrim: v. 8) In the first verse, Allah says that the person who makes repentance achieves success. The second verse says that the person who makes true repentance will have his sins forgiven and will be admitted to the Paradise.

The Messenger of Allah (ﷺ) is also reported to have said: “O people, turn to Allah in repentance and seek His forgiveness. I make repentance a hundred times in a day.” (Muslim)

The Prophet (ﷺ) also said: “By Allah, I seek forgiveness of Allah more than seventy times a day.” (Bukhari) Our Prophet (ﷺ), despite being pure from sins, used to seek forgiveness of Allah more than seventy times. This is to teach the Ummah that we should regularly seek

forgiveness of Allah from any sins. This has a lot of benefit for us, as the Prophet (ﷺ) said: “He who seeks forgiveness of Allah regularly, Allah makes the way easy for him out of difficulty, gives him relief from every sort of anxiety and provides him with livelihood from the place that he cannot even imagine.” (Abu Dawood)

Deadline for making repentance

The Messenger of Allah (ﷺ) is reported to have said: “Indeed Allah accepts the repentance of a slave as long as (his soul does not reach his throat).” (Tirmizi) It means that the repentance of human being is not accepted when he reaches the last moment of his life. The time and place of death are not known to anyone except Allah. Thus, some people die just at the tender age, some in teens, some in youth and some people in their older age. Some healthy young people board on a ride, but they do not know that they are actually boarding on the ride for the journey to the hereafter. This mortal worldly life is the first and last chance to prepare for the immortal and eternal life of the hereafter. It is, therefore, compulsory to make effort to please our Lord right in this earthly life by making repentance before we reach the time of regret so that our soul departs from our body with the state that our Lord is pleased with us.

True repentance erases even the most heinous sins

The famous and authentic collections of Hadith record a story heard narrated by the Prophet (ﷺ). The Prophet (ﷺ) said: There was a man in an Ummah earlier than you. He had murdered ninety nine persons. He asked for a great scholar to seek his opinion on repentance and people

told him the address of a Christian monk. The man went to the monk and asked: I have murdered ninety nine persons. Do I have any scope for repentance now? The monk replied in negation and the man killed the monk also. But he felt highly ashamed of the sins he had committed and wanted to make true repentance to Allah. So, he again asked for another religious scholar and people referred him to someone else. He went to that scholar and told him that he had murdered hundred people and wanted to make repentance. Will his repentance be accepted? The scholar replied in affirmative and told him that there is nothing that makes a hurdle between Allah and His repenting slave. The scholar also said to him: Go to a certain village where you will find some people engaged in the worship of Allah. Join them and get busy in worshipping your Lord. This man repented to Allah and headed for that village. While he was still on his way, the death reached him. The angel of mercy and the angel of punishment began fighting to take out his soul. The angel of mercy argued: This man had made true repentance and turned to his Lord. Therefore, he deserves that I should take out his soul. The angel of punishment protested by saying: This man has not yet done any good deeds and therefore he does not deserve any mercy. By the order of Allah, another angel came to them in the shape of a human. They made him their arbitrator. This disguised man proposed: Measure the distance between him and the place where he used to commit sins, and then the distance between him and the place where he was going. He will be counted among the people nearer to him in distance. So, they measured the distance and found him nearer to the place where he wanted to go for worship. Some narrations suggest that Allah Almighty Himself

ordered the place of sinning to get increased and the place of worship to get decreased in distance. This way, the distance between him and the place of worship appeared shorter by one span and therefore he was forgiven.

This story is also supported by the Holy Qur'an and Hadith. **Surah Az-Zumar (v. 53)** reads: "Say (on My behalf), O servants of Mine who have acted recklessly against their own selves, do not despair of Allah's mercy. Surely, Allah will forgive all sins. Surely, He is the One who is the Most-Forgiving, the Very-Merciful."

The Prophet (ﷺ) say: "Allah, the Exalted, stretches His Hand during the night so that those who commit sins by day may repent, and He stretches His Hand in the day so that those who commit sins by night may repent." **(Muslim)**

Allah Almighty forgives in this world even the greatest sin like *shirk* on the basis of repentance. So, we should not lose hope from the mercy of Allah, no matter how much sin we have committed. But the Prophet (ﷺ) has also said: "A wise man is the one who calls himself to account (and refrains from doing evil deeds) and does noble deeds to benefit him after death, and the foolish person is the one who subdues himself to his temptations and desires and seeks from Allah the fulfilment of his vain desires". **(Tirmizi and Ibne Majah)** In the light of this Hadith, we should not dare to commit sins, lest we may die before getting the opportunity to repent.

This story teaches us the lesson that Allah Almighty is still ready to accept our repentance. Therefore, we should have no delay in repenting for our sins and turn to the righteous deeds. We must not postpone our repentance

to tomorrow, Friday or Ramadan. Instead, we should at once quit sinning, repent to Allah and begin a new life. Allah, as it is hoped, is ready to accept our repentance even from the greatest sins. It will be no use to shed the tears of blood if our soul leaves our body before making repentance. If we have usurped the rights of a human being, we should immediately clear our account by fulfilling his right or seeking forgiveness from him; else such rights will be fulfilled on the Day of Judgement through our good deeds, as the Prophet (ﷺ) had stated. As for our engagement with this worldly life, the Prophet (ﷺ) has said: "If a son of Adam were to own a valley full of gold, he would desire to have two. Nothing can fill his mouth except the earth (of the grave). Allah turns with mercy to him who turns to Him in repentance". (Bukhari)

We need to make separate repentance from great sins, although it is sufficient to recite *Istaghfar* for forgiveness from small sins. This is the reason why the Ulama suggest that we should recite *Istaghfar* after every Prayer and every morning and evening. The devil, our own self and the society is always with us to compel us to sin. Therefore, we tend to repeat the sin of which we have already repented. But one should always feel ashamed of the sins he has committed and determines not to repeat them in future. We should always ponder over the way how to get rid of certain sin. We have read the story in which a person had murdered ninety nine persons and he was anxious to find a way out. If one has strong determination to avoid sins, Allah Almighty will surely help him in this regard.

The will and ability to observe patience is the best possible gift (from Almighty Allah)

Patience is a kind of internal human strength that is formed or comes into existence due to the force of one's belief. It is through patience that one is able to control his or her desires and find contentment and meaning in Allah's decisions. Patience does not imply that a person does not even cry or weep when in pain or in ashock. To express grief and sorrow in relation to pain or a shocking incident is natural for a human being. This is the reason why the Islamic Shari'ah has not imposed any restriction on crying in relation to a painful or tough situation because in case one cries inadvertently, it will not be considered as an act of impatience. However, what is implied by patience is that in the event of pain or a shocking incident or an accident, one should not start complaining to Almighty Allah. Instead, one should express agreement over Almighty Allah's decision and fully accept it. Although every individual observes patience in his or her life on numerous occasions, but it is only when a person believes in Allah and His Prophet (ﷺ) that observance of patience will be treated as an act of worship, else it will only be treated as an act carried out because of sheer helplessness.

The patience of Ayyub (AS), a Prophet of exceptional stature, in relation to extreme suffering and testing and trying circumstances, is famously called *Sabr-e-Ayyubi* [the patience of Ayyub (AS)]. In addition to the death of Ayyub's (AS) children, he had lost all of his wealth. Moreover, he suffered from a series of diseases as a

result of which people had isolated him. However, Ayyub's (AS) wife served him in an exemplary manner. When his wife too had to bear a great deal because of his sufferings, Ayyub (AS) prayed to Almighty Allah to relieve him of his sufferings. Thus, he was blessed with perfect health.

Various kinds of patience

There are various kinds of patience:

1. Fulfilling the commandments of Almighty Allah that He has ordered us to perform or do even if doing so goes against one's mood or temperament. For instance, getting out of the comfortable and warm bed in the morning to offer *Fajr* Prayer, giving of obligatory alms i.e. Zakat (provided it is obligatory on the person concerned) despite the immense love for and necessity of money or wealth.
2. Refraining from acts that Almighty Allah has forbidden for us even if the self has a deep desire to indulge in those acts. For instance, staying away from drinking of alcohol and taking of bribery.
3. Observing patience on Almighty Allah's decisions. It implies that regardless of the nature of circumstances one confronts, he or she must observe patience and seek guidance from Allah.

In His Holy Book "The Noble Qur'an", on various occasions, Almighty Allah has instructed us to observe patience. Few of the verses that instruct us on patience are the following: "O you who believe, seek help through patience and Prayer. Surely, Allah is with those who are patient. Do not say of those who are slain in the way of Allah that they are dead. Instead, they are alive, but you

do not perceive. Surely, We will test you with a bit of fear and hunger, and loss in wealth and lives and fruits, and give good tidings to the patient (Surah Al-Baqarah, verse nos. 153-155). Similarly, Almighty Allah says, "O you who believe, be patient, compete with each other in patience, and guard your frontiers and fear Allah" (Surah Aal-Imran, verse no. 200). Those who observe patience will be rewarded beyond measure, as Almighty Allah says, "Certainly those who observe patience will be given their reward in full without measure" (Surah Zumar, verse no. 10). To observe patience in testing times is something that Almighty Allah has called a courageous act. In that respect, Allah says, "One who holds on to patience and avoids, verily it is one of the courageous acts". In Surah Al-Asr, the Creator of the Universe has declared patience indispensable for the success of a human being.

Prophet Muhammad (ﷺ), the last Prophet for each and every human being and *jinn* to be born till the Day of Judgement, too, through his words and actions, has inspired everyone to observe patience. So, right from the time, he (ﷺ) became Prophet till the time he (ﷺ) breathed his last, he was made to suffer on innumerable occasions. Some she-camel's intestines were placed on his (ﷺ) back while he was praying. House garbage was thrown on him (ﷺ). Prophet Muhammad (ﷺ) was mocked at by being called *Kaahin* (a person who casts spells), sorcerer and *Majnun* (a crazy person). His (ﷺ) daughters were divorced. He (ﷺ) was boycotted for as many as three years. Stones were thrown at him (ﷺ). Prophet Muhammad (ﷺ) had to leave his very own city i.e. Makkah. He (ﷺ) was badly injured in the Battle of Uhud. An attempt was made to kill Prophet Muhammad (ﷺ) by giving him poison. Not even once in his entire life did

Prophet Muhammad (ﷺ) have two proper meals in a single day. When extremely hungry, he (ﷺ) would even tie stones to his stomach. For as many as two months no fire was lit in Prophet Muhammad's (ﷺ) house. A boulder was pushed to crush Prophet Muhammad (ﷺ) to death. Other than Fatima (RZA), all his offspring died during his lifetime. Suffice it to say that the chief of all the prophets and the leader of the entire human race was made to suffer in various ways but Prophet Muhammad (ﷺ) never gave up on absolute observance of patience. The lesson we must learn from Prophet Muhammad's (ﷺ) life is that regardless of the circumstances we find ourselves in –at domestic, national or global level– we must observe patience in the face of those circumstances, and following the footsteps of our Prophet (ﷺ), we must strengthen our relationship with Almighty Allah.

Prophet Muhammad (ﷺ) said, "Whatever fatigue, illness, sorrow, grief, and pain are suffered by a Muslim, even the thorn that pricks his or her body, Almighty Allah forgives his or her wrongdoings in return" (Bukhari and Muslim). Prophet Muhammad (ﷺ) said, "One who does not want to fall in need of asking someone for help, Allah saves him from such situations, and one who seeks self-sufficiency, Allah makes him self-sufficient. One who observes patience, Allah grants him patience. No one has ever received a better and superior gift than patience" (Bukhari and Muslim). Prophet Muhammad (ﷺ) said, "Strange are the ways of a believer for everything he does is a source of benefit to him. Other than the believer, there is no other creature who has this privilege (of being the recipient of Lord Almighty's such an extraordinary bounty). In case he prospers, he expresses gratitude and this act of expressing gratitude is good for him. And in

case he confronts trying and testing circumstances, he observes patience and this observance of patience is good for him” (Muslim).

Anas (RZA) says that Prophet Muhammad happened to pass by a woman who was sitting next to a grave and crying. Prophet Muhammad (ﷺ) said to her, “You fear Allah and observe patience”. The woman said to Prophet Muhammad (ﷺ), “Stay away from me. You know nothing about what I am going through nor do you have any idea about it”. That woman had not recognised Prophet Muhammad (ﷺ). When she was later told that it was Prophet Muhammad (ﷺ), she went to his (ﷺ) house. Upon not seeing any watchman she said, “I did not recognise you”. Prophet Muhammad (ﷺ) said, “Verily patience is that which is observed right at the beginning of painful and adverse circumstances” (Bukhari and Muslim). It means that whenever we run into a difficult or painful situation we must observe patience right from the beginning. Prophet Muhammad (ﷺ) said, “Whenever Almighty Allah decides to do good to someone, that person is made to go through pain” (Bukhari). Prophet Muhammad (ﷺ) said, “None of you should desire for death because of being in pain. In case one wants to supplicate for his or her relief from pain, it is to be done by saying, “O Allah! Keep me alive till the time my life has something good to offer me and give me death when it is better for me to die” (Bukhari and Muslim).

Prophet Muhammad (ﷺ) said, “Whenever Almighty Allah decides to do good to someone, that person is promptly punished for his sin in this world only, and when Allah decides to make someone suffer, He halts the punishment of the person even after he has committed a

sin so that He could punish him fully on the Day of Judgement". Prophet Muhammad (ﷺ) further said, "Higher reward is promised in relation to a higher trial. Whenever Almighty Allah develops a liking for a nation, He puts them under trial. Those who are contended with that trial, Allah is pleased with them and those who are discontented with the trial, Allah is displeased with them" (Tirmizi). Prophet Muhammad (ﷺ) said, "The brave among you is not the one who outdoes others. Brave is the person who is able to control his or her self when he or she is angry" (Bukhari and Muslim). Prophet Muhammad (ﷺ) said, "The life, offspring, and wealth of a believer man and woman are always under trial till the time he or she meets the Almighty as someone who has no sin on his or her part" (Tirmizi).

On the death of a close relative, it is natural for any person to have his or her heart filled with sorrow or eyes filled with tears. However, our Prophet (ﷺ) has forbidden us from loudly announcing the qualities of the dead person immediately followed by loud crying, tearing off the clothes and weeping loudly. On such occasions, we must seek recourse to patience. Um Salmah (RZA) says that she heard Prophet Muhammad (ﷺ) saying, "Whoever says this in a difficult situation:

(إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، اللَّهُمَّ أَجْزِنِي فِي مُصِيبَتِي، وَأَخْلِفْ لِي خَيْرًا مِنْهَا)

Almighty Allah rewards the person for his sufferings and provides him with something even better. Therefore, when Abu Salmah (RZA) died, as per the instruction of Prophet Muhammad (ﷺ), I too recited this *Dua*, even though I was thinking who could possibly be better than Abu Salmah? Almighty Allah favoured me with someone much better i.e. Prophet Muhammad (ﷺ)" (Muslim). Um Salmah (RZA) was firstly married to Abu Salmah (RZA)

who was Prophet Muhammad's (ﷺ) paternal aunt's son. She had migrated with her husband to Ethiopia and then Madinah. Her family members had stopped her from migrating to Madinah with her husband Abu Salmah (RZA) and had even taken away her infant from her. Later, grieved by her pitiful condition, her family members had returned her child to her and had even permitted her to migrate to Madinah. She was the first woman migrant. Her husband Abu Salmah (RZA) died of the wounds he had received in the Battle of Uhud. He left four orphaned children. When there was no apparent support conceivable, Prophet Muhammad (ﷺ) felt sorry about the condition of the orphaned children and their mother (Um Salmah) and married her.

The crux of the matter is that there is no individual in this world who has not faced difficulties, hardships and adversities. In the Glorious Qur'an (Surah Al-Balad), swearing by four things, the Creator of the universe has declared the ever-applicable norm (till the Day of Judgement) that a human being is born in this world in a way that in order to stay alive, he or she has to bear difficulty and hardship in one form or another, even if the person concerned is wealthy or a king. Even prophets (AS), companions of Prophet Muhammad (ﷺ), learned scholars, and pious fellows had to go through extremely difficult circumstances. Whatever difficulties and hardships come our way are either to be understood as punishment for our wrongdoings or as designed by Almighty Allah as trials to test us. Therefore, whenever we confront hardships we must repent of our sins and strengthen our connection with Almighty Allah. In doing so lies our success. Under testing and trying circumstances, the Lord of the worlds has instructed us to

observe patience and establish Prayer and has categorically mentioned that He is with those who observe patience. It means that those who observe patience are backed by Almighty Allah. These days Muslims are facing numerous hardships at both regional and global level. Various formulae can be proposed in relation to these challenges but the most important formula is that we strengthen our relationship with the Creator of the universe, and, in the light of the commandment of the Creator of the universe, observe patience and seek Almighty Allah's help through establishing Prayer.

We should always speak truth in our business dealings, and in our social and domestic life

Truthfulness is a quality whose importance is invariably accepted by every religion and in every period. Without truth humanity is imperfect. This is the reason why in Islamic Shari'ah, special attention is demanded towards it and there is repeated emphasis on speaking the truth. Therefore, benefactor of the humanity, Prophet Muhammad (ﷺ) always insisted on speaking the truth and forbade everyone from telling lies. Prophet Muhammad (ﷺ) always used to speak truth and this characteristic of his (ﷺ) was so widely known that even those who did not believe in his (ﷺ) prophethood used "truthful" and "trustworthy" (*Saadiq* and *Ameen*) as titles for him (ﷺ), simply because they were impressed by his (ﷺ) truthfulness and trustworthiness. Even Abu Jahl, the severest enemy of Islam, acknowledged that Muhammad (ﷺ) never uttered a lie.

All the prophets (AS) too insisted on always speaking the truth. Lord Almighty says about Prophet Ibrahim (AS), "And mention in the Book (the Qur'an) Ibrahim. Verily! He was a man of truth, a Prophet" (**Surah Maryam, verse no. 41**). In relation to Yusuf (AS), the Qur'an says, "(the fact is that) It was I (Zulaikha) who sought to seduce him, and he (Prophet Yusuf, AS) is surely a truthful person" (**Surah Yusuf, verse no. 51**).

In His Holy Book too, on numerous occasions, Allah has instructed the entire humanity to speak the truth. So, Allah says, "O you who believe! Be afraid of Allah, and be with those who are true" (**Surah At-Taubah, verse no.**

119). Similarly, Lord Almighty says, “This is a Day on which the truthful will profit from none but their truth” (Surah Al-Maidah, verse no. 119). Condemning those who lie, Allah says, “Allah does not guide those who are extravagant and tell lies” (Surah Al-Mu’minoan, verse no. 28).

Since the consequences of telling lies are extremely devastating and dangerous, and, in addition to the one who lies, others too are not protected from the liar’s evil, Prophet Muhammad (ﷺ) issued strict warnings against those who lie.

Abdullah bin Masood (RZA) narrates that Prophet Muhammad (ﷺ) said, “Hold on to the truth as strongly as you can because truth directs one to the path of righteousness, and righteousness leads one to paradise. And a person consistently speaks the truth and strives to remain truthful until a point when Allah lists him among the truthful ones. And refrain from lying because lying is nothing but sin and immorality, and immorality leads one to hell. And a person keeps lying and seeks out opportunities for the same until a point when Allah lists him among the liars” (Bukhari and Muslim). The extraordinary significance of speaking truth lies in the fact that it can facilitate a believer’s entry into paradise; something that ideally should be the first and last wish of every human being. On the other hand, in case the person does not sincerely seek forgiveness for his or her sins before his or her death, he or she will be thrown in the unbearable hellfire because of the lies uttered by him or her. Obviously, every human being wants to seek protection from hellfire. For all the humans and *jinn*s that are to come till the Day of Judgement, Prophet

Muhammad (ﷺ) has clearly instructed that if they want to enter the paradise and be relieved from hellfire then they must fulfil all the commandments of Allah and make it obligatory upon themselves to speak the truth always.

Hakeem bin Hazaam (RZA) narrates that Prophet Muhammad (ﷺ) said, “The seller and the buyer have the right till the time they leave the meeting. In case both the buyer and the seller did not conceal the reality and spoke the truth, their buying and selling will have the blessing of Lord Almighty. In case they conceal the reality and tell a lie then they will be deprived of the blessing of Lord Almighty in relation to the respective transaction” (Bukhari and Muslim). These days we consider business as a solely this worldly enterprise which is why we have got it imprinted on our minds that without lies and deception we will not be able to get profit out of our business transactions. However, if one carries out his business dealings alongside being fearful of Allah, and, instead of befooling others, the person carries out his business deals with truthfulness and honesty as matters of daily life, and refrains from each and every impermissible act, then this very business will become an act of worship and as he will spend *Halal* amount (that the person has earned through his business dealings) on his family members, Allah will give him an immense reward (*Ajr-e-Azeem*). In sha Allah, by carrying out business in this way, on the Day of Judgement, we will be among the successful ones, as mentioned by Prophet Muhammad (ﷺ), “The businessman who is truthful and honest, will be in the company of prophets (AS), truthful ones and martyrs”. This saying of Prophet Muhammad (ﷺ) is recorded in various books. Some learned scholars have expressed their doubt and scepticism over its

authenticity, however, this saying of Prophet Muhammad (ﷺ) carries within it positive and meaningful content. Therefore, we should never lie in our business dealings.

In the aforementioned saying of Prophet Muhammad (ﷺ), it was said that those involved in buying and selling have the right to reconsider or cancel their decision of buying and selling till the time they have not left the place of meeting (market). However, once a person has left the place of meeting, buying and selling are complete or finalised. Now, the seller does not have the right to say that he does not want to sell a particular item and the buyer cannot say that he does not want to buy a specific item. However, what needs to be understood is that as a result of mutual understanding, even after the deal is complete, both the parties can cancel their deal. How can there be any blessing from Lord Almighty when the seller is selling something by concealing some defect that must be mentioned and the buyer is planning on befooling the other person? This is the reason why we must ensure that even while buying and selling we do not seek recourse to lying. Instead, we should always speak the truth only. Our ancestors [(essentially the generations closest to Prophet Muhammad (ﷺ))] always spoke the truth while doing business which is why they succeeded in all walks of life. It is only after seeing utmost honesty in the business dealings of Prophet Muhammad (ﷺ) that the famous businesswoman of the city of Makkah, Khadija (RZA) had proposed him (ﷺ) for marriage.

Hasan bin 'Ali (RZA) narrates that he remembers the following words of Prophet Muhammad (ﷺ), "Whatever leads to doubt should be left and that should be taken which does not lead to any doubt. Truth is contentment

and lie is doubt” (Tirmizi). It means that whenever there is doubt in relation to the *Halal* status of something, it should be left, and that should be taken or opted for wherein there is no doubt and uncertainty (in relation to it being *Halal*). And we should never seek recourse to lying and only speak the truth. In order to prove the truthfulness of one lie, we have to speak several lies. Therefore, we should always speak the truth.

The best possible reward for speaking truth

There are various anecdotes recorded in the books that tell us that speaking of truth yields excellent rewards. I am mentioning one incident that is recorded in both the Holy Qur'an and Hadith books. There were three companions of Prophet Muhammad (ﷺ), K'ab bin Malik (RZA), Murarah bin Rabee' (RZA) and Hilal bin Umayyah (RZA) who could not join the Prophet (ﷺ) and his companions for the Battle of Tabuk fought in the ninth year of Hijra. When Prophet Muhammad (ﷺ) asked them about the reason behind their absence, they refrained from lying and truthfully narrated the whole thing. Almighty Allah favoured them by accepting their repentance. Informing K'ab (RZA) about the extraordinary favour bestowed upon him by Almighty Allah, Prophet Muhammad (ﷺ) said, “Glad tidings to you for the day that is the best of all the days ever since your mother gave birth to you”. However, those who lied before Prophet Muhammad (ﷺ), for them Almighty Allah revealed verses 94-96 of Surah At-Taubah in the Holy Qur'an that deal with five kinds of punishments for the wrongdoers in this world and the Hereafter:

- 1) Allah ordered everyone to sever relations with them: to avoid them.

- 2) They were declared impure: verily they are impure. Hafiz Ibne Kathir (RHA) says that it implies that their insides (inner being) and beliefs are corrupted.
- 3) That their final destination will be Hell. While commenting on this verse, Allamah Qurtabi (RHA) says that it means that the final destination and the place they belong to is Hell.
- 4) That Almighty Allah will not be pleased with them: So even if you (ﷺ) are pleased with them, Allah will not be pleased with the sinning people.
- 5) Declaring them as sinners: the learned scholars of the Muslim community argue that rather than using a pronoun, the word *Faasiqeen* (sinners) is used so that they could be distinctly known as those who had extremely distanced themselves from Almighty Allah's obedience, and this very reality of theirs became the source of all kinds of punishments that befell on them.

Reflecting on the comparison between the favours bestowed upon him because of speaking truth and the wrath of Almighty Allah upon others due to speaking lies, K'ab bin Malik (RHA) said: "I swear by Allah! After embracing Islam (by the grace of Almighty Allah), in my opinion, nothing has been a greater favour to me than the one in relation to speaking truth in front of Prophet Muhammad (ﷺ), that I did not speak a lie and, as a consequence, did not get ruined the way the liars did. Through the revelation, Almighty Allah issued such a severe warning that anything of that kind was never issued for anyone else. Hafiz Ibne Hajar (RHA) says that in this there is truth's gain and explanation of the curses that lies invite upon their speaker. On speaking truth, all the three companions of Prophet Muhammad (ﷺ) were

favoured by Almighty Allah, that is why they were inclined towards (were made to because of divine intervention) seeking Allah's forgiveness, and they attained an everlasting success. Whereas on the other hand, there were other hypocrites who sought recourse to lies [(even though Almighty Allah had informed His Prophet (ﷺ) about all those hypocrites being liars)], that is why they would be thrown into the hellfire.

Telling lies is a major sin. In case we have uttered a lie at some point in our life, then we must seek Allah's forgiveness at the earliest because it is a major sin, one is required to constantly seek repentance over it. On some occasions, there is provision for telling a lie. For instance, in case there is severe disagreement between a husband and his wife and a lie could bring the two together, given the nature of pressing circumstances, there is permission for lying in that situation. However, to develop a habit of lying or to lie in order to befool/cheat someone is a major sin and it leads to extremely harmful consequences for the larger society. O Allah! Make us inclined towards speaking truth and shower on us the benefits of doing so. For the rest of our lives, please save us from telling lies and the noxious consequences it entails. Ameen.

Abstaining from extremism in relation to obedience towards Almighty Allah

Almighty Allah mentions in the Holy Qur'an, "Allah intends (to provide) ease for you and does not intend (to create) hardship for you" (Surah Al-Baqarah, verse no. 185). Before anything else, we must try to understand the context of this verse. Declaring fasting as obligatory for believers, Almighty Allah says that whosoever witnesses the blessed month of Ramzan must fast in it. However, in case a person is sick or is on a journey, in that case, he or she is allowed not to fast during the period of sickness or journey and observe fast as many during other days as he or she has missed (during his or her sickness or journey). After giving permission not to fast during sickness or while on a journey and compensating for the missing days of fasting by fasting for an equal number of days later, Almighty Allah said, "Allah intends (to provide) ease for you and does not intend (to create) hardship for you". Similarly, in the previous verse of the same Surah (verse no. 184), in relation to an old person who cannot fast, Almighty Allah has permitted him or her not to fast but feed a poor in lieu of every fast that he or she misses.

What we get to know from this is that doing things the easy way does not mean doing things whichever way we want to; sometimes we offer Prayer and sometimes we do not, sometimes we pay Zakat and sometimes we do not. Instead, in religion ease implies that there is not even a single commandment or instruction in the Holy Qur'an or Hadith that is beyond the human capabilities, as mentioned very clearly by Almighty Allah, "Allah does not obligate anyone beyond his capacity" (Surah Al-Baqarah, verse no. 286). For instance, Almighty Allah has made it

obligatory on every Muslim to offer Prayer five times a day, whether man or woman, poor or rich, healthy or sick, powerful or weak, old or young, traveller or resident at a place, king or slave. In fact, even right in the middle of the battle, the believers are not excused from this obligation. However, there is this provision that in case a person cannot offer Prayer while standing he or she is allowed to offer while sitting, in case it cannot be offered even while sitting then the person is allowed to offer while lying. In case a sick person can face the Qiblah and offer Prayer, he or she should face the Qiblah and offer Prayer. However, in case, due to some reason, it is not possible for the person to face Qiblah while offering the Prayer, he or she could face in any direction and offer Prayer. Similarly, for his obligatory Prayers, a man is required to go to the mosque and offer them in congregation, however, in case he has a genuine and valid excuse, he can offer the obligatory Prayers by himself in his home. It is compulsory to perform ablution (*Wudu*) before the Prayer but in case someone is sick and cannot perform ablution, he or she should do *Tayammum* (dry ablution using purified sand or dust performed in lieu of ablution using water) and perform the Prayer. In case one of the parts that are routinely washed during ablution is dressed or bandaged, wet hands can be run over that particular part or area while performing the ablution and the rest of the body part can be washed by water. By any stretch of the imagination, looking for ease does not imply that the person altogether stops offering Prayer; something that has been called by Prophet Muhammad (ﷺ) as the coolness of his eyes.

Similarly, Zakat is to be paid once it is obligatory. However, in case the wealth is not as much as it should be for Zakat to become obligatory or the wealth is more

than the minimum amount prescribed (*Nisaab*) but it has not been a year on the amount or the person is under debt (owes money to someone) that is more than the amount he or she possesses, then Zakat would not be obligatory on the person. Similarly, in Islamic Shari'ah, there is no Zakat on income. It means that there is no Zakat on a person's expenditures on his family, their needs, on buying household items, and on the money spent on children's education. In fact, Prophet Muhammad (ﷺ) said, "If a person spends on his family then that too is charity; he will be rewarded for that" (Bukhari and Muslim).

The entire Muslim community agrees that for every adult Muslim, man and woman, it is obligatory to undertake fasting during the blessed month of Ramzan. However, someone who is sick or travelling is allowed to postpone fasting (during sickness and travelling) and fast later for as many other days as he or she missed. Similarly, for an extremely old person, there is a provision for not fasting but give charity (as per the existing standard) for each of the fasts he has missed. Hajj (annual pilgrimage) is also a fundamental pillar of Islam just like Prayer, Zakat and Fasting. Once in a lifetime, the annual pilgrimage is obligatory only for that person who has been blessed by Almighty Allah with an amount of wealth required to undertake a return journey from his native country to Makkah and enough amount of wealth to meet the expenditures related to his family members till his return from the pilgrimage. As Almighty Allah has mentioned, "As a right of Allah, it is obligatory on the people to perform Hajj of the House – on everyone who has the ability to manage (his) way to it" (Surah Aal-'Imran, verse no. 97). Citing examples of the fundamental tenets of Islam, an attempt has been made to explain that in the

religion of Islam, contrary to the way atheists understand, ease does not imply following one's own desires. Instead, following the commandments of Almighty Allah as per the path laid down by Prophet Muhammad (ﷺ) is *Deen*, even if doing so requires us to bear hardships. Prophet Muhammad (ﷺ) said, "Hell is surrounded by lusts and heaven is surrounded by hardships and adversities" (Bukhari). In case a person who wants to succeed in the Hereafter - something that every individual must earnestly seek - then he must do away with following his desires and live his life in accordance with the commandments of the Creator of the Universe and the path laid down by Prophet Muhammad (ﷺ). In other words, in order to succeed with respect to the Hereafter, there is only one way and that is following the religion of Islam. Verily it is easy to follow the religion of Islam, as Almighty Allah has not obligated the human being for any act beyond his capacity, however, what cannot be denied is that one has to face all kinds of adversities while living his or her life as per the religion of Islam. For instance, in relation to the *Fajr* Prayer, one has to get up despite being in the middle of sound sleep, has to perform ablution even if it is winter, and has to go to the mosque to offer Prayer. Notwithstanding the love for and need of wealth one has to give Zakat as soon as it becomes obligatory. While fasting one has to bear with hunger and thirst. In other words, in order to succeed in the eternal life one has to follow the commandments of Almighty Allah, even if that leads to facing hardships and adversities.

It is a commonly known fact that religion is not all about worshipping the Almighty. Acts of worshipping such as Prayer, fasting, Zakat, Hajj etc. are an important part of the religion of Islam but Islam has other components

such as dealings with fellow human beings regarding which one has to follow the instructions outlined in Islamic Shari'ah. Some individuals demonstrate exceptional allegiance to carrying out what is obligatory, compulsory, sunnah and supererogatory but altogether overlook Almighty Allah's commandments in relation to everyday dealings with others. Therefore, there are cases where despite being regular with the offering of Prayer and observing of fasts, people, in their business transactions, cheat others by lying or indulging in bribery. Similarly, there are few individuals who altogether neglect Islamic teachings while dealing with others. On the other hand, there is a section of the Muslim community that, despite being completely neglectful of Islamic teachings with respect to all the aspects of the religion of Islam, considers raising objections to others (especially those who regularly offer Prayer and observing fasting) as an important service to Islam.

We should adopt a moderate approach in relation to our obedience towards Almighty Allah. It means that alongside attending our obligations towards Almighty Allah we should not neglect our obligations towards fellow human beings. Along with regularly attending to Prayer and fasting we should also look after our obligations towards our wife, children, other family members, neighbours, relatives, friends because in the religion of Islam there is no place for renunciation, which means that in Islam it is not considered religious to completely neglect our obligations towards the society in which we are living and sit in one corner of the mosque and remember Almighty Allah. There is no denying that as per the declaration of the Holy Qur'an it is in the remembrance of Allah that our hearts find peace and those who do not remember Allah are called as good as

dead by Prophet Muhammad (ﷺ). However, making proper and permissible use of Almighty Allah's provided resources and worldly items to acquire a dignified position for oneself and to get modern and contemporary education to ascertain our representation in every possible walk of life is also part of religion (These activities can be considered as religious acts if performed with the norms of religion). I will enlist a few sayings of Prophet Muhammad (ﷺ) that provide a meaningful guidance in this respect.

Anas (RZA) narrates that three persons visited the house of the wives of Prophet Muhammad (ﷺ) and asked them about how Prophet Muhammad (ﷺ) worshipped. When they were informed about that, they thought themselves as lacking and insufficient in worshipping to Almighty Allah and said, "Where do we stand as compared to Allah's Messenger (ﷺ)? All of his (ﷺ) past and future sins (in case if there were any) have been forgiven". One of them said, "I will offer Prayer throughout the night for the rest of my life". The other person said, "For the rest of my life, I will observe fast". The third person said, "For the rest of my life I will stay away from women and will never have intercourse. Prophet Muhammad (ﷺ) went to them and said, "Are you the ones who said so-and-so. I swear by Allah, I am the most submissive to Allah and fear Him the most among all of you, yet I observe fast and break it with Aftaar, offer Prayer and sleep too, and even have intercourse with women. So, he who does not follow my way of life (sunnah) is not from us (is not one of my followers)" (Bukhari and Muslim).

Ayesha (RZA) narrates that Prophet Muhammad (ﷺ) came to her and a woman was sitting with her at that

time. Prophet Muhammad (ﷺ) asked, “Who is she”? I told him she was so-and-so whose Prayer is talked about (well known because of excessive praying). Prophet Muhammad (ﷺ) said, “Stop there! You should always hold on to deeds that are within your capacity. I swear by Almighty Allah, Allah does not get tired (of rewarding) but you will get tired. In the sight of Almighty Allah, the act of worship done on a regular basis is most pleasing” (Bukhari and Muslim).

Abdullah bin Masood (RZA) narrates that Prophet Muhammad (ﷺ) said, “Those who indulge in unnecessary severity in religion have ruined themselves”. Prophet Muhammad (ﷺ) said this thrice (Muslim).

Abu Hurairah (RZA) narrates that Prophet Muhammad (ﷺ) said, “Religion is easy (to follow) and whosoever follows unnecessary severity in matters of religion gets overburdened by it. So, you should follow a path that is not of extremism and be happy and gain support and strength by worshipping in the mornings, the afternoons, and during few hours (last ones) of the night” (Bukhari).

Anas (RZA) narrates that once when Prophet Muhammad (ﷺ) arrived at the mosque and found a rope strung between two columns. He (ﷺ) inquired about the rope (why was it strung between the columns). He was informed that the rope belonged to Zainab (RZA). She uses it to rest when she is tired (while praying). Prophet Muhammad (ﷺ) said, “Remove it. All of you should offer Prayer (*Tahajjud*) as long as you feel good and pleasant about it. When you feel tired, you should sleep” (Bukhari and Muslim).

Abdullah bin Abbas (RZA) narrates that Prophet Muhammad (ﷺ) was delivering the sermon. Suddenly he (ﷺ) saw a man standing. Prophet Muhammad (ﷺ) inquired about that person. The companions of Prophet Muhammad (ﷺ) said, “He is Abu Israel who has vowed that he will stand in sun and never sit down, nor will he ever come in the shade, nor speak to anybody, and will fast”. Prophet Muhammad (ﷺ) said, “Tell him to speak and let him come in the shade, make him sit down, and let him complete his fast” (Bukhari).

The gist of the discussion is that we have to follow the Islamic Shari’ah in each and every domain of our life, as mentioned by Almighty Allah, “O you who believe, enter Islam completely, and do not follow the footsteps of Satan. Surely, he is an open enemy of you” (Surah Al-Baqarah, verse no. 208). Therefore, while on the one hand we have to fill our mosques (inhabiting them), at the same time we also have to follow teachings of Islam while we are in the market, and have to improve our character and refine our morals. Alongside attending to the construction of madrasas and maktabas we also have to think about establishing centres and institutions that promote modern and contemporary education. Along with giving our children the required knowledge of the Holy Qur’an and sayings of Prophet Muhammad (ﷺ), we have to educate them in modern sciences so as to make a valuable contribution in building an educated and knowledgeable society. Following the commandments of Almighty Allah, we have to fully abstain from bad deeds so that we attain success in the eternal life of the Hereafter. If we fear Almighty Allah, it will most certainly become much easier for us to follow His commandments and abstain fully from bad deeds.

Only by following teachings of Islam can a person stay away from a major sin like adultery

Sexual intercourse between a man and woman without *Nikah* (Islamic way of marriage) is called adultery (*Zina*), even if both the parties do it by mutual consent. As a matter of fact, adultery is penetration of man's reproductive organ (penis) into woman's reproductive organ (vagina) without being married in a way as prescribed by Islam. However, other than husband and wife, it is absolutely forbidden for any man or woman to lustfully look at the opposite sex, indulge in conversations that are all about sexual desires, meeting all alone, touching or kissing each other. As per the word of the leader of all the prophets (AS), Prophet Muhammad (ﷺ), all of these acts are to be understood as a form of adultery, though the punishment for these acts is not as severe as it is for the act of adultery.

Just like murder, oppression, lying, fraud and theft, adultery too is a major sin which is strictly prohibited in all the major religions. Moreover, all the religions have specified exceedingly severe punishment for those who are found guilty of adultery. The punishment of stoning to death of the one found guilty of adultery is not only specified in Islam but also in Christianity and Judaism. This is such a major sin that in this world there is no other sin for which a more severe punishment is commanded. This is so because ever since the world came into being till the present day, all human societies have not only cursed this major sin but also instructed their respective

populations to abstain from all kinds of deeds that could take a person closer to adultery.

Even if we look carefully at the essential nature of a human being, there is a strong case for forbidding adultery otherwise the human being –a creature made by Almighty Allah as the best of all the creatures– will stoop down to the level of animals. The entire world's safety lies in forbidding adultery and punishing its doers in the most dreadful manner possible. If the human being –one who is meant to rule over all the birds, cattle, beasts and other creatures made by Almighty Allah– starts spending his worldly life only in terms of attending to his sexual desires (satisfying or pleasing himself by mingling with whoever he runs into), the very existence of human civilisation will become history. This is so because in the case of a man and a woman, after the *Nikah*, by the word of Almighty Allah, intercourse leads to the birth of a child. Considering the children as their very own and source of strength and support in future, the parents bear all the hardships and difficulties for their children, make proper arrangements for their education and upbringing and so on. What needs to be understood is that through all this, others get to know about the parents of the boy or girl, something that leads to building of relations followed by building of the larger neighbourhood. This leads to people becoming aware of their obligations towards each other, something that contributes to the coming into being of a full-fledged social set up. If humans too were left to themselves just the way animals are, human civilisation would have ceased to exist and this world would have come to end much earlier.

Islam has not only forbidden adultery, rather Almighty Allah has commanded believers “not even go close to adultery. It is indeed a shameful act, and an evil way to follow” (Surah Al-Asra’, verse no. 32). In this verse, Almighty Allah has called adultery *Faahishah* (a shameful act). In Surah Al-Inaam, verse no. 151, Almighty Allah has commanded believers to not go near shameful acts, whether they are open or secret. In Surah Al-Aaraf, verse no. 33, Almighty Allah declares shameful acts as forbidden and says, “Say, my Lord has prohibited only the shameful acts, whether open or secret”. In Surah Al-Furqan, verse no. 67, describing the attributes of believers, Almighty Allah says, “nor do they fornicate; and whoever does it, shall face the recompense of his sin. On the Day of Judgement, the punishment for his sin will be doubled for him, and he will remain there (in the Hell) disdained, forever. *Fawaahish* and *Faahishaat* are used as the plural of *Faahishah*.”

Adultery is a major sin

I am referring to few sayings of Prophet Muhammad (ﷺ) from Bukhari, the most authentic of all the compilations of Hadith, so that, in the times we live in, it becomes possible for us to both refraining ourselves and saving others from committing this major sin that is spreading at an alarming rate. Prophet Muhammad (ﷺ) said, “Few of the conditions that hint at the arrival of the Day of Resurrection are that knowledge will be lifted, ignorance will be common, drinking of alcohol will become normal and adultery will become widespread” (Bukhari). Prophet Muhammad (ﷺ) said, “When a person commits adultery he does not do so as a believer” (Bukhari). This means

that at the time of committing adultery, the person is deprived of something as priceless as faith or, one of the prerequisites of faith is that the person should not commit adultery or, the person who commits adultery is not a true believer. That said, in the light of the verses of the Holy Qur'an and sayings of Prophet Muhammad (ﷺ), the entire Muslim community agrees that in case a person seeks forgiveness during his or her worldly life, Almighty Allah even forgives polytheism (*shirk*). Jarir (RZA) says that a person from the Aslam tribe came to Prophet Muhammad (ﷺ) and confessed to having committed adultery. However, Prophet Muhammad (ﷺ) turned his face away from him. When the person testified for himself four times, Prophet Muhammad (ﷺ) asked him, "Have you gone mad?" That person said, "No". Then Prophet Muhammad (ﷺ) asked him, "Are you married"? He said, "Yes". As a result, as per Prophet Muhammad's (ﷺ) commandment, the person was taken to *Eidgah* to be stoned to death. When stones were thrown at him, he ran away. However, he was arrested and stones were thrown at him till he died. After that, Prophet Muhammad (ﷺ) referred to him in a good way and offered his burial Prayer.

Reasons behind adultery and other shameful acts

Looking at *ghair-mahram* (one with whom marriage is not prohibited) for no reason: Prophet Muhammad (ﷺ) said, "The adultery of the eye is the lustful look, and the adultery of the ears is listening to bad talk, and the adultery of the tongue is immoral speech and the adultery

of the hand is to hold something it is not allowed to hold, and the adultery of the feet is to walk (to the place) where the person intends to commit adultery, and the heart yearns and desires following which the reproductive organ either approves of it or rejects its.

Talking to *Ghair-mahram*: In the Holy Qur'an, Almighty Allah has ordered women that in case they fall in need of talking to *Ghair-mahram* men, they should not be too soft in their speech, nor they should talk too nicely by uttering each word in an unusually pleasing manner. Almighty Allah says, "Nor be too suggestive in your conversation so that one who has disease in his heart starts indulging in fancies (about you). And do speak with appropriate words" (**Surah Al-Ahzaab, verse no. 32**). Although the voice of a woman is not *Satr* (part or parts of the body that are to be covered in front of *Ghair-mahram*) –a woman can talk to a *Ghair-mahram* if needed– it is quite difficult to deny the fact that there is an attraction in the voice of a woman. This is the reason why jurists have not allowed women to give call to Prayer (*Adhan*). Prophet Muhammad (ﷺ) has strictly commanded that other than his wife, a husband should not talk to women in a soft manner because that will develop the woman's interest in him (*An-Nihaayah*). These days, in the age of social media, chatting with *Ghair-mahram*, sharing of all kinds of photographs, and online conversations have become quite common. However, we need to understand that it is a deadly disease. We need to try our best to keep our children away from all these because these are the channels through which we come across incidents that not only disgrace the immediate and extended family but also lead to severe punishment in the Hereafter.

Late Marriage: Prophet Muhammad (ﷺ) said, "O young men! Whosoever among you has the physical and

financial capacity to do so must marry at the earliest because marriage protects our eyes and reproductive organs (from committing wrong acts)” (Bukhari). These days, generally speaking, girls and boys get married at an older age because finishing their education in college and university takes a long time. However, to the extent possible, we must make sure that the marriage of our boys and girls does not get delayed.

The intermingling of men and women who are strangers to each other: Prophet Muhammad (ﷺ) said, “When a woman steps out of her house, the devil is on a lookout for her” (Tirmizi). Similarly, Prophet Muhammad (ﷺ) said, “When a man and a woman (who are stranger to each other) are in the company of each other with no one around them, then the third person with them is the devil, one who urges them to indulge in a sinful act” (Musnad Ahmad). These days, in schools, colleges and universities, as a result of co-education, the intermingling of men and women (who are not known to each other) has become quite common. Moreover, with the passage of time, women are found more and more inclined to have an employment. Verily, women can acquire worldly knowledge alongside being educated in the Holy Qur’an and Hadith, and, in the same manner, can also do work or business provided they follow the guidelines outlined by Islamic Shari’ah with respect to these domains. However, our experience tells us that numerous women associated with the existing education system (followed across the globe) and workplace are victims of sexual harassment. I do not mean to say that we should not send our girls for higher education, or that it is forbidden for women to work. However, what I want to emphasize is that we simply cannot neglect the ground reality. This is why, to the extent possible, we must look for safe and

secure institutions for our boys and girls because no matter what, one day we have to bid farewell to this world and account for our worldly life in front of Almighty Allah.

Importance of abstaining from adultery: Prophet Muhammad (ﷺ) said, “(On the Day of Resurrection, the temperature will be exceptionally high and each individual will barely find enough space for his feet so as to stand. Notwithstanding the severity of all this) There will be seven kinds of people who will be under the shade provided by Almighty Allah, and on that Day there would not be any shade except one provided by Almighty Allah. Out of those seven kinds, one is he who is called by a woman of beauty of possession for illegal intercourse but he says, “I fear Almighty Allah” (Bukhari). Prophet Muhammad (ﷺ) said, “Whoever assures me in relation to (the chastity of) what is between the legs and what is between the jaws, meaning protecting these two (private parts and tongue) from sinful acts, I assure him of his (or her) entry into Paradise” (Bukhari). Before the deal for marriage is finalised between the families of the boy and girl, in front of other family members, they are allowed to see each other and have necessary conversation. However, once the talks are finalised between the families (it is decided that on a specific date the boy and the girl will be married), until *Nikah*, it is not permissible for the boy and the girl to meet each other in private or travel together. That said, in case *Nikah* ceremony has taken place but the girl still stays at her native place (*Rukhsati* has not happened), in that case, as per the Shari’ah, it is absolutely permissible for both of them to meet each other and talk to each other etc.

Punishment for the person who commits adultery

In **Surah An-Noor, verse nos. 1-9**, referring to the punishment for those who commit adultery and outlining several commandments in that context, Almighty Allah says, “This is a Surah We have sent down and We have made it obligatory for you to follow the commandments therein, and sent down in it clear signs, so that you may receive the advice. The fornicating woman and the fornicating man, flog each one of them with one hundred stripes”. The verse that is to be subsequently mentioned means that a man who is an adulterer and does not seek repentance, but for some reason, it is not possible to check his sins (punish him as per the dictates of Shari’ah) then that person should not be married to a pious woman. To punish the adulterer as per the dictates of Shari’ah, it is required that the person confesses that he or she has committed that major sin or four people give testimony that they saw both the man and woman in a state wherein the reproductive organ of one was inside the reproductive organ of the other. Since a man or a woman is subjected to exceedingly severe punishment for committing adultery, it is not sufficient to have two witnesses. Instead, it has been made mandatory to have four witnesses and all of those who testify must know that if those four testimonies are not proved, each of those found guilty of false accusation will receive eighty lashes. By revealing the Holy Qur’an on Prophet Muhammad (ﷺ), Almighty Allah has given him (ﷺ) the responsibility of explaining each and every commandment of the Holy Qur’an in a simpler and accessible way. Prophet Muhammad (ﷺ), through his words and deeds said that the punishment mentioned in Surah An-Noor with

reference to committing adultery is for that man or woman who is not married and has himself or herself confessed of having committed the sin, or it has been proved by the testimony given by four witnesses (taking into account the essential conditions that are to be met). That is, the person will receive one hundred lashes. The word *Fajladoo* is used to refer to lashing. It is derived from *Jild* (skin) because the lash is generally made from leather. Few commentators of the Holy Qur'an have said that the usage of this word hints at the fact that this punishment of lashing the person should go to the extent that its effect is only till the skin of the person, and not his or her flesh. Prophet Muhammad (ﷺ) himself has practically insisted that the lash used for punishing the sinner should neither be so hard that it rips out the person's flesh nor should it be so soft that it does not hurt at all. However, in case the person who has committed adultery is married, Prophet Muhammad (ﷺ) has informed us through his word and deed that the punishment for that person is *Rajm* (stoning to death). This means that after evidence that is admissible by Shari'ah, the married adulterer is partially buried (till his or her waist) inside a pit. After that stones are thrown at the person from all the sides till the sinner is dead. In the case of a married person who had committed adultery, the companions of Prophet Muhammad (ﷺ) too took part in stoning him to death. In the light of the saying and action of Prophet Muhammad (ﷺ) and the action of his noble companions (RZA), the entire Muslim community agrees that after the testimony given by four witnesses, an adulterer who is married will be stoned to death. In case a person commits adultery, it is quite obvious that since there is no Islamic rule in the world, the specified punishment cannot be given to the sinner. However, the

sinner must seek forgiveness for the sinful act committed by him or her at the earliest and should weep over that major sin for the rest of his or her life in front of Almighty Allah so that He blesses the person with His forgiveness. Moreover, in future, the person should not even go close to adultery because, in case the sinner does not sincerely seek repentance for having committed that major sin, Almighty Allah will not even talk to the person who commits adultery and will throw him or her in the Hellfire.

O man! Refrain from oppression, otherwise, Allah's punishment is painful

What is oppression?

Oppression is defined as to put something in place other than its actual place or to transgress the limit. Accordingly, if a man takes in possession of another person's wealth or lands this is an act of oppression because the true owner's right to the wealth or land is robbed. Likewise, *shirk* is also an oppression as Allah's right to be worshipped is violated. It is Allah's right that nobody is worshipped besides Allah. To kill somebody without a legitimate reason, to abuse someone, to bother somebody, not paying someone's rightful due, or delaying to pay back the loan despite having an ability to pay, all these are instances of oppression.

Oppression is unlawful: In light of the clear teachings of the Qur'an and Hadith, the whole Muslim nation is unanimous that oppression is unlawful and most of the destructive sins are related to oppression. The oppressor will be in the humiliating darkness and the oppressors will be cast into the hellfire. Accordingly, on the Day of Judgement, those who were oppressed will be paid fully by the oppressor to the extent that a goat with horns will have to pay to the hornless goat which was oppressed by the goat with horns. The Islamic *Shari'ah* has not only mentioned the oppression excessively and warned us of its dire consequences; it also taught to help the oppressed and taught us to avoid an oppressed person's praying, for the Prayer of an oppressed person is never rejected.

Our mind also demands that we should establish justice by making oppression as unlawful and we should award severe punishment to the oppressors, otherwise the poor will hardly get two meals a day. Therefore, all the religions have taught to refrain from oppression. Worldly regulations have also been drafted in a manner that is likely to put an end to the oppression. However, in every era, there have been some people who try to achieve their malicious goals of oppressing the poor, disregarding the teachings of their religion, and tearing apart the international and national laws. An example of such behaviour is that of the Buddhist terrorists who with the support of the government of Aung San Suu Kyi are striving for the annihilation of the poor and oppressed Rohingya Muslims. International human right organisations and the so-called peace makers are silent witnesses to all this oppression. No action has been taken against the government of Burma or against the Buddhists.

The Indian government, rather than helping the oppressed Rohingya Muslims refugees, insists on expelling an inconsiderable population of Burmese (40 thousand only who hardly manage to eat two meals a day to stay alive, by gathering garbage at the roads), from the country having a population of 1,340,000,000 people. This is despite the fact that the followers of Hinduism claim their religious books teach them to help the oppressed. The whole world is witnessing the oppression committed against the Burmese Muslims, prompting hundreds of thousands of people to leave their home wandering on streets. The peace-loving people extend only lip service to help these oppressed people, and nobody is practically taking care of them. Let those who

brand Muslims as terrorists see how peaceful demonstrations have been staged in different parts of the world for the sake of Burmese Muslims' right without harming anybody. This is because Islam has come in this world to establish peace, security and tranquillity. How can we complain that the Indian Government is not helping the Burmese Muslims when we see that leaders of 50 Muslim nations do not take the care they are supposed to take assuming their roles on humanitarian and legal grounds? Minarets of Spain are waiting for somebody to recite the *azan* (Call to Prayer) where Muslims ruled for 700 years. When we see the oppressions committed against the Rohingya Muslims in Burma we fear a history will be written saying by killing Rohingya Muslims in the state of Rakhine, Muslims have been annihilated where they had ruled for 354 years.

Man, after being blessed with wealth and position, starts oppressing others while he should think that the Creator and Sustainer of the whole universe negates oppression from His side. Allah, the Almighty, says: "Surely! Allah wrongs not even of the weight of an atom (or a small ant)".

Allah's Messenger (ﷺ) says in a Qudsi Hadith: Translation of Meaning: "O MY slaves, I have made oppression unlawful for myself and I have made it unlawful among you, so do not oppress one another."
(Muslim)

Types of oppression

Scholars have divided oppression into three types:

- 1) Shirk i.e. to associate partner with Allah in worship.
- 2) Oppressing one's own self by committing sin.
- 3) Oppressing another person.

Committing Shirk: We should abstain from all those things in which we sense the least degree of *shirk*, for Allah, the Almighty has pronounced *shirk* as the biggest sin and an act of oppression. Allah, the Almighty narrated the story of Luqman's (RHA) advice to his son, "And (remember) when Luqman said to his son when he was advising him: 'O my son! Join not in worship others with Allah. Verily! Joining others in worship with Allah is a great *Zulm* (wrong) indeed. (13). If a person dies without repenting for the *shirk* he had committed, his great sin will not be forgiven. Allah, the Almighty says: 'Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin'". (Surah An-Nisa: 48)

Oppressing one's own self by committing sin:

Just like Allah, the Almighty likes when a person obeys Him, He dislikes when a person disobeys Him. Allah, the Almighty said after He had created the man: "And We said: "O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight, of things therein as wherever you will, but come not near this tree or you both will be of the *Zalimun* (wrongdoers)." (Surah Al-Baqarah: 35)

Likewise, mentioning the issue of divorce, Allah, the Almighty says: "And whosoever transgresses the set limits of Allah, then indeed he has wronged himself". (Surah At-Talaq: 1)

A Person's oppression against another person: The above mentioned two types of oppression are related to

Allah's rights, while the third type is related to the human rights. This type of oppression needs to be taken special care of. This is because Allah, the Almighty has set rules and regulations for human rights, i.e. until unless the man does not forgive, He will not forgive that sin. Therefore, each Muslim should refrain from oppressing anybody in any circumstance. Rather, he should help others according to his position and status. He should strive to stop the oppressor from oppressing applying wisdom and he should stand by the side of the oppressed person. Allah's Messenger (ﷺ) said:

"Help your brother, whether he is an oppressor or is oppressed". A man inquired: "O Messenger of Allah! I help him when he is oppressed, but how can I help him when he is an oppressor?", he (ﷺ) said, "You can keep him from committing oppression. That will be your help to him". (Bukhari)

There are many forms of oppressing, some are described below:

Usurping an orphan's wealth: Allah, the Almighty says: "Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their bellies, and they will be burnt in the blazing Fire"! (Surah An-Nisa:10). Likewise, there are warnings of severe punishments in the Holy Qur'an and Hadith.

Taking illegal Possession of somebody's land:

Occupying a weak and poor person's land by exploiting his weak position is an act of oppression and a great sin. Allah's Messenger (ﷺ) said: "Whoever usurps the land of somebody unjustly even if it is just a hand's length, his neck will be encircled with it down to the seven earths (on the Day of Resurrection)." (Bukhari).

Likewise, Allah's Messenger (ﷺ) said:

"Any person who takes even a small piece of land unjustly will sink down to the seven earths on the Day of Resurrection." (Bukhari)

Oppressing a Non-Muslim:

Like Muslims, non-Muslims should also be treated justly on an equal basis. Oppressing a Non-Muslim is also unlawful., Allah's Messenger (ﷺ) Said:

"Beware, if anyone wrongs a *zimmi* (a Non-Muslim residing in a Muslim country), or diminishes his right, or forces him to work beyond his capacity, or takes from him anything without his consent, I shall plead for him on the Day of Judgement". (Abu Dawood)

Not paying the wages of a labourer or giving him less than what he deserves:

Allah's Messenger (ﷺ) said:

"I will contend on the Day of Resurrection against three (types of) people: one who makes a covenant in my name and then breaks it; one who sells a free man as a slave and devours his price; and one who hires a workman and having taken full work from him, does not pay him his wages." (Bukhari)

Allah's Messenger (ﷺ) said:

"Give the worker his wages before his sweat gets dried." (Ibne Majah)

Delaying the payment of others' rights:

Allah's Messenger (ﷺ) said:

"All the sins of a *Shahid* (martyr) are forgiven except debt." (Muslim)

I have mentioned some of the kinds of oppression, but we have to refrain from all kinds of oppression. Allah's Messenger (ﷺ) said:

"The real bankrupt of my Ummah would be the one who would come on the Day of Resurrection with Prayer, *Saum* and *Sadaqah* (charity), (but he will find himself bankrupt on that day as he will have exhausted the good deeds) because he reviled others, brought calumny against others, unlawfully devoured the wealth of others, shed the blood of others and beat others; so, his good deeds would be credited to the account of those (who suffered at his hand). If his good deeds fall short to clear the account, their sins would be entered in his account and he would be thrown in the (Hell) Fire". (Muslim)

What we and an oppressed person should do?

An oppressed person should observe patience and turn back to Allah, the Almighty. He should stop the oppressor from oppressing him as much as he can. He should, by seeking other's help, take action in accordance with the regulations of his country. We should strive to help the oppressed. If we are able to stop oppression, then we should do this taking into consideration the regulations of the country. We should keep this in mind what Allah's Messenger (ﷺ) said:

"Allah, the Exalted and Glorious, grants respite to the oppressor. But when He lays Hand upon him, He does not then let him off, (the Holy Prophet) then recited this verse: 'Such is the chastisement of thy Lord when He chastises the towns (inhabited by) wrongdoing persons. Surely, His punishment is painful, severe'". (Bukhari, Muslim)

Human Rights in the Light of Qur'an and Hadith

The Islamic Shari'ah has obligated everybody to observe the rights of servants (our fellow human beings) of Allah Almighty besides Allah's rights. The Holy Qur'an and Hadith have highly emphasized the importance of observing human rights containing special instructions on the subject matter. In addition, the example set by the Holy Prophet (ﷺ), his companions and the companions of the Prophet's companions through their words and deeds pertaining to observing human rights shall remain an exemplary behaviour for the human beings to follow in their footsteps as long as this world lasts. Despite this, today we do not observe other people's rights, while at the same time we raise our demand to others for observing our rights. Seldom do we think to observe other people's right and stage demonstrations to demand our rights. Therefore, in the name of rights, many new associations and organisations have been formed. But we do not find any associations or organisations or endeavours teaching the people how to observe other people's rights which is incumbent on us. The principal demand of Islamic Shari'ah that we are required to fulfil is that we should focus more and more on fulfilling our obligations i.e. observing other's right.

Rights of General Public

It is obligatory on every person believing in Allah Almighty and His messengers to observe the rights of all the people. He should not usurp other people's wealth or property illegally. He should not cheat others. He should not adulterate the foodstuffs. The Islamic Shari'ah does not allow to kill anybody unjustifiably, or even to speak ill of anybody. It teaches the people to observe the rights of the way (roads or passages); to take into consideration the condition of the poor and the weak. Besides observing common people's rights one should observe the rights of parents, husband, wife, children, relatives and the neighbours. Allah's Messenger (ﷺ) warned us of the severe punishment in the hereafter for not observing other people's rights (asking the people saying): "Do you know who is bankrupt?" They said: "The bankrupt among us is one who has neither money with him nor any property". He said, "The real bankrupt of my Ummah would be he who would come on the Day of Resurrection with Prayer, *Saum* and *Sadaqah* (charity), (but he will find himself bankrupt on that day as he will have exhausted the good deeds) because he reviled others, brought calumny against others, unlawfully devoured the wealth of others, shed the blood of others and beat others; so, his good deeds would be credited to the account of those (who suffered at his hand). If his good deeds fall short to clear the account, their sins would be entered in his account and he would be thrown in the (Hell) Fire".
(Muslim)

Rights of Parents

The Holy Qur'an and Hadith have placed special emphasis on observing parent's rights. Allah Almighty has ordered us to observe the parent's rights immediately after ordering us to worship Him at many places, which underlines the importance of observing parent's rights, their obedience and service and respect. Many ahadith have also been reported on the special importance of observing parent's rights and their obedience. We have been prohibited to disobey parents to the extent that we are not allowed even to display sign of slightest dispraise or raise our voice on them and we have been ordered to speak to them softly and respectfully. The order of praying for them as long as we are alive makes it more important. In the light of the Qur'an and Hadith, the scholars have written on the rights of parents in these words:

Parent's rights in their lives: Respecting them; loving them and striving to make them happy as much as possible; taking care of their needs; meeting them etc.

After their death: Praying to Allah for their forgiveness and His mercy, paying their trust and loans (if any), enforcing their legitimate will, doing such deeds on their behalf the reward of which reaches them, respecting their relatives and friends and visiting their graves etc.

Children's Rights

Righteous children are a great blessing of Allah. Children may be made righteous only through their right upbringing in the light of principles taught by Allah Almighty and His Messenger (ﷺ). Allah's Messenger (ﷺ) said: "Every child is born with a true faith of Islam (i.e. to

worship none but Allah Alone) and his parents convert him to Judaism or Christianity or Magianism,” (Bukhari, Muslim). This Hadith clearly tells us that a child’s mind and brain is like a plain paper, and whatever his parents carve in his mind and brain lasts till the last days of his age. Some obligations of parents with regards to their children’s right are as under:

At the time of child’s birth, calling *azan* in the right ear of the child and saying *takbeer* in the left ear, *tahneek* i.e. chewing date properly and placing it in the child’s mouth and rubbing it at the tooth-gum; *Aqiqah* i.e. slaughtering animal on behalf of the child on the seventh day of his birth; circumcising the male child; doing charity equal to the weight of the hair after shaving the child’s head whether silver or the value thereof; selecting good name for him; if one fails to do *Aqiqah* at the seventh day of his birth, he can do it anytime thereafter; shouldering the responsibility of taking care of all the necessities of life of the children within the limit of one’s capacity and status. These are rights if observed and taken care of in a sound manner; it will lay down the foundation of a good generation. However, if one fails to observe these rights even at the slightest degree or exercise negligence then Allah alone knows how much price the next generations will pay for it. A child’s teaching and upbringing is a very serious and delicate matter, which should be performed in a very wise and smart manner. In the beginning, the mother has a large share of teaching and upbringing which with the advancement in the child’s age transfers to the father. Following adorning the children with teaching and upbringing the last and the most important right is to contract their marriage. In the matter of seeking alliance for marriage, we should prefer the religiousness

and noble character of the prospective life partner, pursuant to the teachings of the Holy Prophet (ﷺ).

Rights of Husband and Wife

The marital relationship between the couple may be established only through contracting marriage in a manner prescribed in the Islamic Shari'ah. After contracting a legitimate marriage, the couple unknown to each other becomes life partner of each other. They share each other's grief and joy, pain and relief, health and diseases and each and every domain of their lives. A number of unlawful things become lawful for them thanks to the *nikah*, to the extent that Allah Almighty has used for them the metaphor of a garment of each other i.e. a husband is like a garment of the wife and so is a wife for her husband. To observe each other's right by enjoying lawfully from each other physically and mentally within the limit set by the Islamic Shari'ah, all these are part of the Islamic Shari'ah, for which one will be entitled to reward if Allah wills. **Wife's Rights:** Paying the amount of *Mahr* (bridal gift) fully, bearing all expenses of the wife, arranging residence for the wife, treating the wife decently. **Husband's rights:** To obey the husband, to safeguard his wealth and honour, to run the domestic affairs of home and to raise the children.

Rights of Neighbours

Allah Almighty says in the Holy Qur'an, "Worship Allah and join none with Him (in worship), and do good to parents, kinsfolk, orphans, *Al-Masakin* (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you

meet), and those (slaves) whom your right hands possess. Verily, Allah does not like such as are proud and boastful; (Surah An-Nisa: 36)". In this verse, Allah Almighty teaches us to do good to our neighbours whether they are relative or not and whether they are Muslim or Non-Muslims. It is our religious duty to do good to our neighbours just on the basis that they are our neighbours. Allah's Messenger (ﷺ) said: "Jibril kept recommending treating neighbours with kindness until I thought he would assign a share of inheritance". (Tirmizi). Likewise, Allah's Messenger (ﷺ) said: "He who believes in Allah and the Last Day let him not harm his neighbour;" (Bukhari). Allah's Messenger (ﷺ) also said: "He who believes in Allah and the Last Day should do good to his neighbour" (Muslim).

Rights of Relatives

While Islam has repeatedly stressed the importance of observing the people's right it has also stressed the importance of observing the rights of neighbours and near and distant relative as well, to the extent that it has taught the husband and wife to observe each other's rights. The Islamic Shari'ah gives provisions relating to social life besides that of individual life so that a good society is formed with the help of all the members of the society and the people respect each other, share each other's grief and joys and everybody's rights are protected. Parents have also been taught to observe the children's rights and likewise, the children have also been taught to behave decently with the parents. The husband and wife have been shouldered with the responsibility of rendering their duties towards each other in order to push the wheel of life in the right direction. We have also been

taught to behave nicely with the neighbours to the extent that one cannot be a true Muslim if he irritates his neighbour. It is an obligation of each person to spend his life encompassing all the relatives together as much as possible. Nowadays, this trend has got currency in our society that people cut off their ties on the ground of minor and insignificant reasons, despite the fact that we should observe the right of kinship with the relatives and share their grief and joys and treat them nicely. Allah *Almighty* says in **Surah An-Nahl**: “Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.” (**An-Nahl: 90**). Allah’s Messenger (ﷺ) said: “The one who severs the ties of kinship will not enter Paradise”. (Bukhari, Muslim). In light of other ahadith, scholars say that he shall enter Paradise only after being punished. Likewise, the Holy Qur’an and Hadith have stressed the importance of observing monetary rights of the relatives. Allah *Almighty* says: “They ask you (O Muhammad ﷺ) what they should spend. Say: Whatever you spend of good must be for parents and kindred and orphans and *Al-Masakin* (the poor) and the wayfarers, and whatever you do of good deeds, truly, Allah knows it well.” (**Surah Al-Baqarah: 215**). Allah’s Messenger (ﷺ) has stressed the importance of helping the weak relatives besides helping the poor relatives financially. Allah’s Messenger (ﷺ) said: “Giving charity to a poor person is charity, and (giving) to a relative is two things, charity and upholding the ties of kinship.” (**Nasai**).

Etiquettes and Rulings Relating to Eating, Drinking, Sleeping and Dressing

The Creator of the universe has set the order of the world in such a way that He made millions of His creatures subservient to the Mankind and *jinn*s. Crowning the mankind with the title i.e. the best of His creations, Allah, the Almighty described the purpose of creation of mankind as well as the *jinn*s in the Holy Qur'an, saying: "And I (Allah) created not the *jinn* and mankind except that they should worship Me (Alone)". (56) (Az-Zariyat: 5). Worship means to spend our days and nights in the light of the commandments of Allah, the Almighty and His Prophet (ﷺ). This requires us to spend our daily life fulfilling our needs (such as eating, drinking, sleeping, wearing clothes, seeking knowledge, contracting marriage, doing jobs, doing business, cultivating land etc.) observing the commandment of Allah, the Almighty and avoiding His prohibitions. These needs are not man-made, rather Allah the Almighty has fashioned the mankind in such a way that mankind cannot live without fulfilling them. In addition, he has to taste the death someday regardless of how does he spend his life; whether in a sound or unsound manner. Therefore, we should be mindful of our original purpose of life, not deviating from it, from our waking up in the early morning till our going to bed at night.

Etiquettes of Sleeping

A human being generally sleeps 6-8 hours daily, which is a necessity of his life. As Allah, the Almighty says: "And We have made your sleep as a thing for rest" (Surah An-

Naba: 9). If we follow the way Muhammad (ﷺ) used to sleep, one-third portion of our life will be spent in worship. Allah's Messenger (ﷺ) would recite various *azkar* (supplications) while going to bed. Among the most important commandment of Allah's Messenger (ﷺ) is that we should perform the Prayers of Isha and Fajr on time. Allah's Messenger (ﷺ) said: "One who performs 'Isha' Prayer in congregation, is as if he has performed Prayer for half of the night. And one who performs the Fajr Prayer in congregation, is as if he has performed Prayer the whole night." (Muslim). In other ahadith, there are clear instructions given by the Prophet (ﷺ), ordering the women folk to perform their Prayer at their homes. In order to make a person's one third or one-fourth life spent in worship, he needs to perform his Isha and Fajr Prayer on time, (in congregation). In ahadith, it has been reported that the seal of the Prophet (ﷺ) used to make ablution like that of ablution required for Prayer and placing his right hand under his right cheek he would go to sleep lying on his right side. He (ﷺ) used to recite various *azkars* before going to bed. Among these is "*Allahumma bismika Amutu wa Ahya*" [O Allah, with Your Name will I die and live (wake up)]. When he (ﷺ) would wake up from sleep he would recite *Alhamdulillahil lazi ahyanaa ba'da rnaa amaataana wa-ilayhin nushur*. 'Praise be to Allah Who restored unto us life, having caused us to die and unto Him shall be the Resurrection'. In ahadith, going to bed early has been encouraged. Allah's Messenger (ﷺ) used to go to bed early and he would spend a big portion of the night offering Tahajjud Prayer. Today, due to waking up till late at night we hardly offer Fajr Prayer on time. Once, Allah's Messenger (ﷺ) was asked about a person who sleeps till morning (skipping Fajr Prayer), He (ﷺ) replied: "Satan

urinated in his ears." (Bukhari, Muslim). Allah's Messenger (ﷺ) prohibited us from sleeping while lying on our stomach (Abu Dawood). It is however allowed to sleep lying on one's back (Bukhari) Allah's Messenger (ﷺ) taught us to switch off lamp (light), to extinguish fire and to close the door saying *bismillah* "In the Name of Allah" (Bukhari). Allah's Messenger (ﷺ) also taught us to recite the four *surahs* starting with the word "قل", Verse *Al Kursi* (Verse of Throne) and the last two verses of Surah *Al-Baqarah*. (Bukhari, Muslim). Scholars say about sleeping after Fajr and between Maghrib and Isha Prayers that it is undesirable in the light of teachings of the Prophet (ﷺ). It is also disliked to sleep between Asr and Maghrib Prayers. Therefore, we should avoid as much as possible sleeping during the abovementioned times, though it is not haram (unlawful). Taking rest at the noon (*Qailulah*) is sunnah (the Prophetic way). The etiquettes of sleeping taught to us by our Prophet (ﷺ) 1400 years ago have been found to be useful by today's doctors.

Etiquettes of Eating and Drinking

Various etiquettes have been written in the light of traditions of Allah's Messenger (ﷺ) in books. The most important of these etiquettes is that we should not eat *haram*. Therefore, each Muslim should resort to lawful means only. Allah's Messenger (ﷺ) said: "There is no flesh raised that sprouts from the unlawful except that the Fire is more appropriate for it." (Tirmizi). Likewise, Allah's Messenger (ﷺ) said: "Do not nourish your body with unlawful wealth, as the fire is better than that" (Tirmizi). In another Hadith, the Prophet (ﷺ) said: He will not enter into paradise whose body has been nourished by unlawful wealth. His abode is hellfire". Allah's Messenger

(ﷺ) mentioned [the case] of a man who, having journeyed far, is dishevelled and dusty, and who spreads out his hands to the sky saying “O Lord! O Lord!” while his food is haram (unlawful), his drink is haram, his clothing is haram, and he has been nourished with haram, so how can [his supplication] be answered? (Muslim) The way we spend our life eating multiple meals such as the breakfast, lunch, light refreshment (tea etc.) at evening and dinner at night regularly, no such day has passed in the whole life of the Prophet (ﷺ). Therefore, we should benefit from the blessings of Allah in a sound manner being mindful of the need of the needy and poor people. Allah’s Messenger (ﷺ) mostly used to eat bread though rice was also eaten at that time. Date, *Thareed* (a tribal meal), meat, fish, honey, pickle, olive, cucumber, watermelon, fig, grape, pomegranate and sweets in addition to drinking of water and milk have been reported in books of ahadith. Allah’s Messenger (ﷺ) used to wash his hands before and after eating meals. Allah’s Messenger (ﷺ) used to eat using his three fingers (the thumb, the index and the middle finger). Allah’s Messenger (ﷺ) used to lick his fingers after eating. Allah’s Messenger (ﷺ) would not eat food reclining on something. Allah’s Messenger (ﷺ) used to eat and drink in a sitting position. Allah’s Messenger (ﷺ) drank standing in order to tell us that it is not haram to drink standing. Once Allah’s Messenger (ﷺ) was offered zamzam water and he drank it standing. While it is permissible to eat standing but to eat sitting is sunnah of Allah’s Messenger (ﷺ). Allah’s Messenger (ﷺ) never found fault with food. If he had inclination to eating it, he would eat; and if he disliked it, he would leave it. (Bukhari, Muslim). In the light of teachings of Allah’s Messenger (ﷺ), we should eat using our right hand and from what is in front of us

(Bukhari, Muslim). We should start eating saying *bismillah* "In the Name of Allah". If one forgets to say *Bismillah* before eating, he may say it in between "*Bismillah Awwaluhu Wa Aakhirohu*" (Tirmizi, Abu Dawood). Allah's Messenger (ﷺ) said: "Blessing descends upon food in its middle, so eat from the sides of the vessel and do not eat from its middle." (Tirmizi, Abu Dawood). While eating food we should not eat to our fill, rather we should eat a few morsels less. Allah's Messenger (ﷺ) said: "The food for two suffices for three, and the food for three suffices for four persons." (Bukhari, Muslim). Allah's Messenger (ﷺ) prohibited us from breathing into the drinking vessel or blowing onto" (Tirmizi). The Prophet (ﷺ) prohibited from drinking water directly from water pitcher (Bukhari and Muslim). After eating food, Allah's Messenger (ﷺ) has taught us to recite many supplications. Among them is this supplication (*Al-hamdulillah, alladhi at`amana, wa saqana, wa ja`alana muslimin*). "All praise is due to Allah who fed us and gave us drink, and made us Muslims" (Tirmizi, Abu Dawood). Observing these instructions in eating and drinking is also fit medically.

Etiquettes of Dress

In the light of the Qur'an and Hadith, scholars have written that a person according to the norm and traditions of the area he lives in may adopt any dress which conforms to the teachings of Muhammad (ﷺ). This is because a dress in principle is lawful, as Allah, the Almighty says in **Surah Al-Araf verse Number 32**: "Say (O Muhammad SAW): "Who has forbidden the adornment with clothes given by Allah, which He has produced for His slaves, and At-Taiyyibat [all kinds of Halal (lawful) things] of food? However, we should adopt the way our

Prophet (ﷺ) used to dress as much as possible and we should abstain from wearing the dresses which are contrary to sunnah, for Allah the Almighty has made the way of Muhammad (ﷺ) the ideal way for the mankind till the day of resurrection. Allah, the Almighty says in the Holy Qur'an: "Indeed in the Messenger of Allah (Muhammad SAW), you have a good example to follow (Surah Al-Ahzab: 21). Allah, the Almighty says about dress in the Holy Qur'an: "O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts) and as an adornment, and the raiment of righteousness, that is better. [Surah Al-Araf: 26]. In this verse Allah, the Almighty orders us to wear the dress of righteousness and the dress of righteousness means the dress which in its modesty does not violate the teaching of Muhammad (ﷺ).

In the light of teachings of our Prophet (ﷺ), scholars have set a dress code:

1. Men folk must wear a dress which covers the body part that lies between the naval and the knee and it is desirable to wear such dress which covers the whole body except hands, face and feet. As for the women folk, they must wear such dresses which cover the whole body except hands, face and feet, noting that in this article we are dealing with the dress code and not the hijab, for covering the face in front of a Non-Mahram (marriageable person) is obligatory.
2. Dress should not be contrary to the teachings of Prophet (ﷺ), e.g. men folk should not wear clothes made of silk, pure red or saffron.
3. Dress should not be so tight or delicate that it reveals the body figure.

4. Dresses of men folk should not resemble the dresses of women folk, and the same applies to the women dresses also.
5. Dresses of men folk should not be dark coloured and dresses of women folk should not be perfumed (especially when a woman has to go outside).
6. Dresses of men folk should be above the ankle while the dresses of women folk should cover their ankles.
7. Dress should not resemble the religious dresses of disbelievers and polytheists.

The Prophet (ﷺ) normally used to wear a white dress, although he (ﷺ) used dresses of other colours. His coloured dress used to be in the form of sheet, cloak or jubbah, for his shirt and *Izar* (below waist cloth) in general used to be of white colour. Allah's Messenger (ﷺ) said: "Wear white clothes, for they are (considered as) your best clothes, and enshroud your dead in them." (Tirmizi, Abu Dawood, Ibne Majah, Musnad Ahmad, Sahih Ibne Hibban). Bara'a (May Allah be pleased with him) said The Prophet (ﷺ) was of a modest height. I saw him wearing a red suit, and I did not see anything better than him. (Bukhari, Muslim). Um Salamah (May Allah be pleased with her) narrated "Out of all garments Messenger of Allah (ﷺ) liked *Qamees* the most. (Tirmizi, Abu Dawood). *Qamees* of the Prophet (ﷺ) used to be white in general (Abu Dawood, Tirmizi, Ibne Majah, Nasai, Musnad Ahmad, Sahih Ibn Hibban etc.). *Qamees* of the Prophet (ﷺ) used to be up to half shank (Abu Dawood, Ibne Majah). The sleeve of the Prophet (ﷺ) used to be till the forearm. *Izar* is a dress put on the lower part of the body. Allah's Messenger (ﷺ) generally used *izar*. His *izar* would cover the body part lying between his naval till the half of his shank. Prophet's companions (May Allah be pleased with them) would also use *izar*

generally, and they also used *pyjama* with the permission of the Prophet (ﷺ). Abu Burdah (May Allah be pleased with him) said: "Ayesha brought a patched woollen Kisa' (cloak), and a thick Izar, she said: 'The Messenger of Allah (ﷺ) died in these.'" (Tirmizi). Allah's Messenger (ﷺ) used to wear *Amamah* (Turban), beneath which he used to wear a cap. He (ﷺ) used to wear turban without cap also (Zadul Ma'ad). As it is mentioned above, in principle all dresses are permissible, and one can use any dress according to the norms and rites of the area he lives in fulfilling the conditions set by the (Islamic Shari'ah). Among these conditions is that the dress should not be that of polytheists. Pant and shirt are not from among the Muslims' dresses; however, it has got currency among people and Muslims and non-Muslims alike use this dress. Therefore, meeting the above mentioned conditions it is permissible to wear pant and shirt. But, no doubt wearing *kurta* & *pyjama* is better than wearing pants & shirt.

We should deal with others politely, exhibit good behaviour and be first to greet

The Islamic *Shari'ah*, besides underlining the importance of individual worships, also emphasizes on dealing with others politely, serving them, respecting the elders, exhibiting good behaviour, shunning arrogance and enviousness, pleasing the family members and neighbours, observing rights of all the people, and to be first to greet people as much as possible, in order to develop a good society. The head of all prophets and the best of creations (ﷺ) was awarded a universal prophethood. This means nobody can attain success neither in this world nor in the hereafter without spending his life following the *Shari'ah* brought by Muhammad (ﷺ). The best of creations, Muhammad (ﷺ) spearheading a revolution facilitated the emergence of a society which will serve a role model till the Day of Judgement. To reign in the evils of society, we have to adopt the life of Prophet's companions which (after the help of Allah) was a fruit of the efforts of Muhammad (ﷺ). This necessitates putting into practice the following:

Observe Humbleness and Modesty

Allah's Messenger (ﷺ) said: "Allah has revealed to me that you should be humble to one another. One should neither hold himself above another nor transgress against another." (Muslim). Allah's Messenger (ﷺ) also said: "*Sadaqah* does not decrease property and Allah increases the honour of him who forgives and no one will humble himself for Allah's sake except that Allah raises

his status." (Muslim). He (ﷺ) also said: "Every Prophet has tended sheep". He was asked: "And did you?" He replied, "Yes, I tended them for a few *carats* for the Makkans." (Bukhari). Aishah (May Allah be pleased with her) was asked: "What did the Messenger of Allah (ﷺ) used to do inside his house?" She answered: "He used to keep himself busy helping members of his family, and when it was the time for the Prayer, he would get up for Prayer." (Bukhari).

Be Kind to Others

The Prophet (ﷺ) said: "Allah is Forbearer and He loves forbearance, and rewards for forbearance while He does not reward severity and does not give for anything besides it (forbearance)." (Muslim). Abu Hurairah (May Allah be pleased with him) said: "A bedouin urinated in the mosque, and the people rushed to beat him. Allah's Messenger (ﷺ) ordered them to leave him and pour a bucket or a tumbler (full) of water over the place where he had passed urine. The Prophet (ﷺ) then said: "You have been sent to make things easy (for the people) and you have not been sent to make things difficult for them." (Bukhari). Allah's Messenger (ﷺ) prohibited his companions from stopping the Bedouin in between the process of his urination, to avoid the discomfort in case of stopping him from urination. However, after he had finished, Allah's Messenger (ﷺ) ordered his companions to pour water on it.

Avoid arrogance and enviousness and do not despise others

Allah, the Almighty says: "And walk not on the earth with conceit and arrogance. (Surah Al-Isra: 37). Likewise,

Allah the Almighty says: "And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allah likes not any arrogant boaster (Surah Luqman: 18). Allah's Messenger (ﷺ) said, "The haughty, even with pride equal to a mustard seed in his heart, will not enter Paradise." A man enquired: "What about that a person likes fine dress and fine shoes?" He said: "Allah is Beautiful and likes beauty. Pride amounts to disclaiming truth out of self- esteem, and despising people." (Muslim). Allah's Messenger (ﷺ) said: "Man continues to display haughtiness and arrogance until he is recorded among the arrogant and will be therefore afflicted with what afflicts them." (Tirmizi).

Exhibit Good Behaviour While Dealing with others

Allah, the Almighty, describing the characteristics of Muhammad (ﷺ) says: "And verily, you (O Muhammad SAW) are on an exalted (standard of) character. (Surah Nun: 4). Anas (May Allah be pleased with him), the Prophet's private servant who served Him (ﷺ) for ten years in Madinah said about Him (ﷺ) "The Messenger of Allah (ﷺ) was the best of all the people in behaviour. (Bukhari, Muslim). Likewise, Allah's Messenger (ﷺ) said: "Nothing will be heavier on the Day of Resurrection in the Scale of the believer than good manners. Allah hates one who utters foul or coarse language." (Tirmizi). Messenger of Allah (ﷺ) was asked about the deed which will be foremost to lead a man to Paradise. He replied: "Fear of Allah and the good conduct." Then he was asked about indulgence which will admit a man to Hell (Fire) and he answered: "The tongue and the genitals." (Tirmizi). The Messenger of Allah (ﷺ) said: "The best of you is the best to his wives, and I am the best of you to my wives"

(Tirmizi). The Messenger of Allah (ﷺ) also said: "A believer will attain by his good behaviour the rank of one who prays during the night and observes fasting during the day." (Abu Dawood).

Be First to Greet

Allah, the Almighty has tuned the mind of a human being in such a way that he likes to say a sentence containing a message of love and respect when he meets another human being in order to familiarize with him and please him. For example, Hindus say "*Namaskar*" when they meet others; some of them say "Ram, Ram". The English speaking people say, "Good Morning", "Good Evening" and "Good Night". Before prophethood of Allah's Messenger (ﷺ) during the age of ignorance, it was the norm of the society to say words of welcome. However, when the religion of Islam emerged, Allah's Messenger (PUB) ordered his followers to say "*AssalamoAlaikum*" at the time of meeting each other. It means "May peace and blessings of Allah be upon you". These words do not only serve a means of conveying a message of love and peace, but rather it is a concise and comprehensive supplication also, which mean "may Allah, the Almighty keep you safe from all evil things, affliction disasters, trouble, pain etc. The person greeting with this word implicitly says to the person whom he greets "you are safe from me, from my hands and from my ill words.

The Qur'an and Hadith are replete with the teachings of greeting frequently. I prefer to quote only two verses of the Holy Qur'an due to the limited space of this article: "But when you enter the houses, greet one another with a greeting from Allah (i.e. say: As-Salamu 'Alaikum - peace be on you) blessed and good. (Surah An-Noor: 61).

When you are greeted, reply to the person greeting you using better words or at least using the same words with which you were greeted. On the topic of the importance of greeting, multiple ahadith have been reported in the books of ahadith. I quote only two ahadith: Allah's Messenger (ﷺ) said: "You will not enter Paradise until you believe, and you shall not believe until you love one another. May I inform you of something, if you do, you love each other. Promote greeting amongst you (by saying As-salamualaikum to one another)". (Muslim). From this Hadith, we conclude that in order to be awarded Paradise we should be proactively greeting each other. A person asked Allah's Messenger (ﷺ) "(what qualities of) Islam are good?" He replied, "To feed (the poor) and greet those whom you know and those whom you do not know." (Bukhari, Muslim). It means we should greet everybody.

Some Etiquettes of Greeting

Saying "*Assalamo Alaikum Wa Rahmatullah Wa Barakatuhu*" is not merely uttering words like "Good Morning", "Good Evening" and "Good Night", rather beside being a good practice to create a sense of love and belonging to each other it is a good supplication also. Islam has accorded special importance to greeting and taught us many virtues of greeting. Just as the Islamic Shari'ah has dealt with the provisions and etiquettes of every deed, it has also dealt with the rulings and etiquettes of greeting. Among these are the following: To greet is a sunnah (prophetic way), but to respond to one's greeting is obligatory. When greeting and responding to someone's greeting we should use the plural form according to the prophetic tradition with good intention, even if we are greeting to one person, so that the two

angles (*Kiramn Katibeen*) accompanying everybody permanently are included in the greeting, and thus we are rewarded for greeting them also, and when they respond to our greeting we are blessed with their supplication in our favour. The person mounting on the back of his means of transport should greet the walking person; the person walking should greet the person sitting and a group of people with less head count should greet the people more in number. This provision is to encourage people to observe humbleness. This, however, does not mean that if they do not greet us we should not greet them. In such a circumstance if we are first to greet we will be entitled to more reward. In a Hadith, Allah's Messenger (ﷺ) said: "The person who greets first (habitually), is free from arrogance because of greeting first". The best treatment of arrogance is to be first to greet each and every Muslim. In addition, we should first greet one another upon seeing each other or initiating a discussion. Nowadays, telephone and mobile phone have become a means of meeting. Therefore, the teaching for greeting one another at the time of meeting will apply to this also i.e. at the time of making a call or attending a call. Therefore, instead of saying "Hello" it is better that we say "*Assalamo alaikum warahamatullahi wabarakatuhu*". However, some occasions and circumstances have been excluded from this ruling. Islamic scholars' opinion in this regard may be summarized as under: In some circumstances, we should not greet. For example, if a person is busy in worshipping Allah Almighty, such as offering Prayer, doing *zikr* (remembrance of Allah), supplicating, reciting the Holy Qur'an, while *azan* is called or *Iqamat* (for Prayer) is called or sermon is being delivered or a religious gathering is going on, when a person is satisfying his

human needs such as eating, drinking or answering the call of nature (toilet or urination) etc. Likewise, if someone is busy doing some sinful act such as drinking wine etc we should not greet him.

The history is witness to the fact that Islam spread through to the good behaviour of Muslims towards non-Muslims and dealing with them politely. However, in general, we are now bereft of this distinguishing feature. This necessitates that following the footsteps of our pious predecessors we should put in practice what has been mentioned above.

May Allah, the Almighty make us among those who are polite and are first to greet. Aameen.

A Merciful Divine Law

A Bad Deed Incurs an Equal Burden of Sin Whereas Reward of a Good Deed is Multiplied up to 700 Times

It is reported on the authority of Ibn Abbas (RZA) from the Messenger of Allah (ﷺ) from what he has related from his Lord:

Verily Allah the Exalted has written down the good deeds and the evil deeds and then explained it [by saying]: “Whosoever intended to perform a good deed, but did not do it, then Allah writes it down with Himself as a complete good deed. And if he intended to perform it and then did perform it, then Allah writes it down with Himself as from ten good deeds up to seven hundred times, or up to many times multiplied. And if he intended to perform an evil deed, but did not do it, then Allah writes it down with Himself as a complete good deed. And if he intended it [i.e., an evil deed] and then performed it, then Allah writes it down as one evil deed.” (Bukhari & Muslim)

An evil deed incurs the burden of sin in equal measure whereas a good deed is multiplied up to 700 times in reward: In brief, the purport of the above mentioned Hadith is that a person is rewarded one time for his mere intention to perform a good deed even if he fails to do it. Similarly, a person is rewarded one time if he/she avoids committing a sin after having intended to commit one, fearing Allah the Exalted. However, if a person commits a sin it is recorded as one sin but performing a good deed entitles a person to multiple

rewards from ten to seven hundred or even many more folds depending on the performer's sincerity of intention.

Types of human actions

1. A good or bad idea may unexpectedly strike a person's mind. Since it is beyond human capacity to prevent what suddenly comes to their mind, it entails no sin or virtue. For instance, if a good or evil idea strikes a person's mind and he/she ignores it, it will neither entitle him/her to any reward nor will it incur any sin as long as he/she does not make a deliberate intention to bring it into action and perform that actually.
2. A good idea that comes a person's mind and then he/she intends to translate it into action. This is the kind of action which has been referred to in the Hadith that if a person intends to perform a good deed and then becomes unable to do it, Allah the Exalted will record it as a complete good deed and will reward the person accordingly. For instance, if someone intended to give in charity but then became unable to fulfil what he had intended, he/she will still be deserving of one reward for his/her noble intention.
3. If a person succeeds in executing whatever good deed he/she has intended to do, he/she will be rewarded ten to seven hundred or even more times as Allah wills.
4. If a person makes an evil intention and then gives it up fearing Allah the Exalted, he/she will deserve one reward from Allah for the noble move. For instance, if someone makes an evil intention of robbing an orphan's property and then the sense of accountability before Allah prevents him from it, he/she will be entitled to one reward. It should be kept in mind that

the promise of reward is associated with giving up an evil plan out of the fear of Allah; a person who has made a vicious plan [and then comes out to execute it] but fails to do it, will deserve no rewards at all rather will be regarded to have sinned. For instance, if a person intended to join a dance party and left for the club but failed to join it as his/her car stopped working on the way, it will be recorded as a sinful act even he/she could not participate in the party.

5. If a person performs a bad deed, it will be recorded as one misdeed on his/her part; the punishment of a sin, however, may vary depending on the enormity attached to it.

The reason behind multiplication of reward on performing good deeds

The Ummah of Muhammad the Chosen One (ﷺ) has a short average of life span as compared to that of the bygone nations as the Prophet himself predicted: "The average life span of my Ummah will be from 60 to 70 years" (Tirmizi & Ibne Majah) Therefore, Allah the Exalted promised to multiply reward of a single good deed for this Ummah as many as ten to seven hundred or even more times as a number of reports recorded by Bukhari, Muslim and other scholars of Hadith affirm this edict. Moreover, the Glorious Qur'an also confirms multiplication of reward on performance of virtuous deeds.

Life is short so make it count: If we take 65 years as our average life expectancy then it is a short span of 50 years that we have to subtract the 15 pre-adulthood years. The average sleeping time ranging from 6-8 hours consumes one-third or one-fourth of the remaining life. Then there is a professional life that takes away another

one-third or one-fourth of the short yet precious life we have. But Islam presents the best way to make it count. The Master of the Prophets, our beloved Messenger of Allah (ﷺ) taught us how to transform the one-third or one-fourth period of our life consumed by sleep into a religious worship: “Whoever prays Isha in congregation, it is as if he has spent half the night in Prayer, and whoever prays Fajr in congregation, it is as if he has spent the whole night in Prayer.” (Muslim) As for the other one-third or one-fourth taken away by occupational activities, one can turn it into an approved form of worship by adhering to the following principles: “O Ka’b ibn Ujah, no flesh grows that is nourished by unlawful gain but Hell is more befitting for it.” (At-Tirmizi) and “A body which has been nourished by unlawful sustenance shall not enter Paradise.” (Musnad Ahmad) Now if we act wisely, making the most out of the remaining life, success will, in sha Allah, follow us in the never-ending life to come. Unfortunately, we are getting more addicted to TV, Internet, mobile phones, WhatsApp, Facebook and other social sites. What is more embarrassing is when someone’s mobile suddenly starts ringing in the Mosque during Prayer. There is nothing wrong in using modern technology but we should confine ourselves to the positive and religiously permissible aspect of it. It should not cause deficiency in our religious obligations especially in offering Prayer and reciting the Qur’an.

The purpose of our life

The real purpose of our life is to seek Allah’s pleasure by worshipping Him and thereby asking Him to protect us from the Hellfire and take us into His Eternal Bliss. What is Paradise? No matter how far one’s imagination goes, Paradise lies beyond human perception as the noble

Prophet (ﷺ) said: Allah the Exalted says: "I have prepared for My pious worshippers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever thought of". So, recite if you wish: "No soul knows what is kept hidden (in reserve) for them of joy as a reward for what they used to do." (32.17) As for Hellfire, the Messenger of Allah (ﷺ) said: "Your (ordinary) fire is one of 70 parts of the (Hell) Fire." Someone asked, "O Allah's Messenger (ﷺ)! This (ordinary) fire would have been sufficient (to torture the unbelievers)". Allah's Apostle said, "The (Hell) Fire has 69 parts more than the ordinary (worldly) fire, each part is as hot as this (worldly) fire. "May Allah help us to make the most of this temporal life to attain Eternal Bliss in the life to come.

Some Quranic verses affirming multiplication of reward on performing good deeds

The Qur'an makes it clear that reward will be multiplied if one performs a good deed but committing a sin will oblige the wrongdoer to taste an equal punishment unless he/she sincerely repents. Repentance is the most effective tool in respect of forgiveness of sins. Associating partners with Allah is the most abominable sin in the light of the Qur'an and sunnah but repentance can wash away even this otherwise unforgivable sin in Islam. Coming to the point, a few verses confirming multiplication of reward in case of good deeds are as follows:

1. "The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is All-Encompassing and All-Knowing." (2:261)

2. “Indeed, Allah does not do injustice, [even] as much as an atom's weight; while if there is a good deed, He multiplies it and gives from Himself a great reward.” (4:40)
3. “Whoever comes [on the Day of Judgement] with a good deed will have ten times the like thereof [to his credit], and whoever comes with an evil deed will not be recompensed except the like thereof, and they will not be wronged.” (6:160)
4. “Whoever comes [at Judgement] with a good deed will have better than it, and they, from the terror of that Day, will be safe.” (27:89)
5. “And whoever commits a good deed - We will increase for him good therein.” (42:23)

Some good deeds promising multiple rewards

1. One Prayer in Al-Masjid Al-Haraam is better than one hundred thousand prayers elsewhere. (Musnad Ahmad & Sahih Ibn Hibban) No one lives long enough to catch one hundred thousand prayers. But the reward of a single Prayer in Al-Masjid Al-Haram is multiplied beyond the number of prayers one is obliged to offer in a whole lifetime.
2. One Prayer in Al-Masjid An-Nabawi, according to a report by Muslim equals to one thousand prayers and according to Ibne Majah's narration, it equals to fifty thousand prayers offered elsewhere (of course barring Al-Masjid Al-Haram). A person will be rewarded in accordance with his/her sincerity of heart.
3. Worship during *Laylat Al-Qadr* excels worship of a thousand months, that is to say, 83 years. (Surat Al-Qadr)

4. 'Umrah in Ramadan is equal to the performance of Hajj with the Messenger of Allah. (Muslim)
5. The Messenger of Allah (ﷺ) said, "Prayer in congregation is twenty-seven times more meritorious than a Prayer performed individually." (Bukhari & Muslim)
6. The Messenger of Allah said: "Whoever prays Fajr in congregation, then sits remembering Allah until the sun has risen, then he prays two Rak'ahs, then for him is the reward like that of a Hajj and Umrah." (Tirmizi)
7. The Messenger of Allah (ﷺ) said, "Whoever recites a letter from the Book of Allah, he will be credited with a good deed, and a good deed gets a ten-fold reward. I do not say that *Alif-Lam-Mim* is one letter, but *Alif* is a letter, *Lam* is a letter and *Mim* is a letter." (Tirmizi)
8. The Messenger of Allah (ﷺ) said: "Whoever says a hundred times, *Subhan-Allahi wa bihamdihi* (Allah is free from imperfection and I begin with praising Him), his sins will be forgiven if they were as much as the foam of the sea." (Bukhari)
9. Sa'd bin Abu Waqas (May Allah be pleased with him) reported: We were with the Messenger of Allah (ﷺ) when he asked, "Is anyone of you unable to earn a thousand good deeds?" One of those present asked: "How can one earn thousand good deeds in a day?" He (ﷺ) replied, "By saying: *Subhan-Allah* a hundred times, then one thousand good deeds will be recorded for him or one thousand sins will be blotted out from his record." (Muslim)
10. The Prophet (ﷺ) said, "Whoever performs Hajj to this Ka'ba and does not approach his wife for sexual relations nor commit sins (while performing Hajj), he

will come out as sinless as a new-born child, (just delivered by his mother). (Bukhari & Muslim)

We should thank Allah for the life we are still enjoying but at the same time no one except Allah knows when and how death will approach us. The Messenger of Allah said: “Take advantage of five things before five others: your youth before your old age, your health before your sickness, your wealth before your poverty, your free-time before your preoccupation, and your life before your death.” Allah the Exalted says: “And turn to Allah in repentance, all of you, O believers, that you might succeed.” (24:31) Allah the Exalted also says: “Say, ‘O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful.’ (39:53)

To pray to Allah on the basis of one's good deeds

Three persons, when closed in a cave, pray to Allah on the basis of their good deeds

Abdullah ibn Umar (RZA) narrates that he heard the Prophet (ﷺ) as saying: "Three persons set out on a journey. They were overtaken by a rainstorm and they had to find a shelter in a mountain cave. While they were inside the cave, there fell a rock from the top of the mountain and blocked the entrance completely and there was no way of going out. One of them said to the others: recall the good deeds that you performed for the sake of Allah and then pray to Allah, the Exalted, that He might rescue you (from this trouble). One of them said: O Allah, I had my parents who were old and my wife and my small children also. I tended the flock of sheep and when I came back to them in the evening, I milked them (the sheep, goats, cows, etc.) and first served that milk to my parents. One day I was obliged to go out to a distant place in search of fodder and I could not come back before evening and found them (the parents) asleep. I milked the animals as I used to milk and brought milk to them and stood by their heads avoiding to disturb them from sleep and I did not deem it advisable to serve milk to my children before serving to them. My children wept and cried. I remained there in that very state and my parents too (remain asleep) until it was morning. And (O Allah) if You are aware that I did this in order to seek Your pleasure, grant us riddance from this trouble. (The rock slipped a bit) that they could see the sky. The second one said: O Allah, I had a female cousin whom I loved more

than any man could love the women. I wanted to have sexual intercourse with her but she always refused. Once there was famine in all the area and she needed help. At that time, she agreed to have sex on the condition of getting one hundred dinars. It was with very great difficulty that I could collect one hundred dinars and then paid to her and when I was going to have a sexual intercourse with her, she said: Servant of Allah, fear Allah and do not break the seal (of chastity) but by lawful means. I got up. O Allah, if You are aware that I did this in order to seek Your pleasure, rid us of this trouble. The situation was somewhat eased for them and the rock slipped away a little more. The third one said: Allah, I employed workmen. After they had finished their work I gave them their dues (in the form of) a measure of rice, but one of them did not accept them. I used this rice as seeds, and that gave a bumper crop and I became rich enough to have cows and flocks (in my possession). After long came, the same workman to me and said: Fear Allah, and commit no cruelty upon me regarding my dues. I said to him: Take away this flock of cows and sheep. He said: Fear Allah and do not make fun of me. I said: I am not making a fun of you. You take the cows and the flocks as they are a product of the amount that was due on me. So, he took them. O Allah, if You are aware that I did it for Your pleasure, ease the situation for us. The rock slipped down from the opening of the cave and Allah relieved them from the trouble.” (Muslim)

Wasilah

In this Hadith, supplication has been made through the means of good deeds. *Wasilah* means to pray to Allah with reference to certain good deeds or close slaves of Allah like the Prophet (ﷺ). While doing so, the person in

supplication firmly believes that the actual doer is Allah alone. No one else, even the Prophet (ﷺ) has any power to affect anything. But the man expresses his humbleness and supplicates to Allah, after offering praise to Him and salawat to the Prophet (ﷺ), with reference to some of his good deeds or the Prophet (ﷺ). This is called *Wasilah*.

Wasilah is of three kinds

(1) Supplicating to Allah through the means of His Names and Attributes, as Allah says in the Holy Qur'an "And for Allah, there are beautiful names. So, call Him with them." (Surah Al-Araaf: v. 180) (2) Supplicating to Allah through the means of one's good deeds like Prayer, fasting, hajj, Zakat, chanting the names of Allah or reciting the Holy Qur'an, as it has passed in the above quoted Hadith in details. (3) Supplicating to Him through the means of some close and pious slaves of Allah, like the Prophet (ﷺ).

The entire Muslim community unanimously agrees on the permissibility of the first two forms of *Wasilah*. However, there are different opinions of the scholars regarding the third form. A group of scholars even classifies it as an act of *shirk* and therefore impermissible. But the majority of scholars establish its permissibility through the evidence from the Holy Qur'an and ahadith. The correct view is that supplicating to Allah through the means of the Prophet (ﷺ) should not be classified as an act of *shirk* because supplication through the means of the Prophet (ﷺ) actually implies supplicating to Allah alone. The person who supplicates through the means of the Prophet (ﷺ) does believe that the possibility for acceptance of his supplication to Allah gets increased with the blessing of the Prophet's name. It should,

however, be remembered that it is not a condition for acceptance of any supplication to be made through the means of anything. But it is of course useful. The group of scholars permitting the *Wasilah* with the name of the Prophet (ﷺ) presents numerous pieces of evidence from the Holy Qur'an and ahadith. Two of them are being quoted below:

Anas ibn Malik (RZA) narrates that whenever there was drought, Umar bin Al-Khattab used to ask Allah for rain through Al-Abbas bin Abdul Muttalib, saying, "O Allah! We used to make *Wasilah* of our Prophet (ﷺ) to ask You for rain, and You would give us. Now we make the *Wasilah* of the uncle of our Prophet ﷺ to ask You for rain, so give us rain." And they would be given heavy rain." (Bukhari)

Another Hadith goes thus: Anas ibn Malik (RZA) says: Once during the lifetime of Allah's Messenger (ﷺ), the people of Madinah suffered from drought. So, while the Prophet was delivering a sermon on a Friday a man got up saying, "O Allah's Messenger (ﷺ)! the horses and sheep have perished. Will you invoke Allah to bless us with rain?" The Prophet (ﷺ) lifted both his hands and invoked. The sky at that time was clear. Suddenly a wind blew, raising clouds that gathered together, and it started raining heavily. We came out (of the Mosque) wading through the flowing water till we reached our homes. It went on raining till the next Friday when the same man or some other man stood up and said, "O Allah's Messenger (ﷺ)! The houses have collapsed; please invoke Allah to withhold the rain." On that, the Prophet (ﷺ) smiled and said, "O Allah, (let it rain) around us and not on us." I then looked at the clouds to see them separating forming a sort of a crown around Madinah. (Bukhari)

It is learnt from these two ahadith that the blessed Companions would make the *Wasilah* of the Prophet (ﷺ) for supplication while in trouble.

The first group of the scholars has responded these ahadith by saying that they indicate to the *Wasilah* made through a living person. On that, the second group of scholars protested that nowhere in the Holy Qur'an and ahadith it has been said that the *Wasilah* could be made only through a living person, and not through the dead people. For such specification, we need evidence from the Holy Qur'an and ahadith which are not available. In short, the opinions of the scholars are different in regards with the permissibility of making *Wasilah* through the name of the Prophet (ﷺ). But this difference of opinion must not be made a source of discord. All can act according to what they consider as correct. This way, we can maintain unity among the Muslim Ummah which is direly needed today.

In the long Hadith quoted at the outset of the article, supplication has been made through the means of three good deeds: (1) service to the parents, (2) avoiding adultery out of fear of Allah, and (3) fulfilling the due rights of humans and maintaining transparency in social dealing.

Service to the parents

The Holy Qur'an and ahadith have laid down greater emphasis on kind treatment to the parents. In numerous places, Allah Almighty has given the commandment to exert kind treatment to the parents followed by the injunction of monotheism and worship. It clearly reveals the importance of obeying, serving and respecting the parents. The ahadith also gives special emphasis on obeying the parents. May Allah Almighty make us all able

to show kind treatment to our parent, obey them and fulfil their due rights!

Safeguarding the private parts

Allah Almighty has introduced a pure way for fulfilling the carnal desire of man, that is marriage. One of the conditions of success of a man, as explained in the early verses of surah Al-Muminun is that he should guard his private part against unlawful means of satisfaction. At the end of these verses, Allah Almighty said: it is not a bad thing for the spouses to fulfil their carnal desire with each other. Instead, it is the need of human being. But no other way of satisfying the desire except the permissible way is allowed. As Allah says: those who fulfil their desire in a way other than the lawful way, they are actually transgressors. He also says: “Do not even go close to fornication.” (Surah Al-Isra: v. 32)

The Prophet (ﷺ) said: Eyes also commit adultery and the adultery of the eyes is evil look. In today's condition of free intimation of male and female, co-education, uncovering of the body parts and pornographic items and nudity on television and internet, we need to be more vigilant to avoid all these. We need to personally avoid adultery and its means and also keep watch on our children and family. Allah has taught us to keep away even from the ways that lead to fornication. Instead of making hue and cry and protests after the occurrence of fornication, one needs to keep oneself away from its means.

Maintaining transparency in social dealing

We must not be negligent in fulfilling the due rights of fellow human beings. The Prophet (ﷺ) said: “Do you

know who is poor? They (the Companions of the Holy Prophet) said: A poor man amongst us is one who has neither dirham with him nor wealth. He (the Holy Prophet) said: The poor of my Ummah would be the one who would come on the Day of Resurrection with prayers and fasts and Zakat but (he would find himself bankrupt on that day as he would have exhausted his funds of virtues) since he hurled abuses upon others, brought calumny against others and unlawfully consumed the wealth of others and shed the blood of others and beat others, and his virtues would be credited to the account of one (who suffered at his hand). And if his good deeds fall short to clear the account, then his sins would be entered in (his account) and he would be thrown into the Hell Fire.”
(Muslim)

In the story of all the three persons in the above Hadith, the common factors that play a key role are: the fear of Allah, hope for His mercy and fondness to seek His pleasure. To keep on standing with the glass of milk for the whole night at the feet of the parents and not to give it to his children before giving it to the parents even in the case of hunger, to avoid fornication despite of having full control over the beloved girl and to give away all the camels and goats without any wages even in the case of need; that was all done only out of fear of Allah, hope for His mercy and yearning to seek His desire. We should also keep in mind that we would be held accountable to Allah Almighty for every moment of our lives. He is aware of everything we do. We should seek only His desire.

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